#### HISTORY

THE

INTERPRETER OF PROPHECY,

OR,

#### AVIEW

OF

SCRIPTURAL PROPHECIES

AND

THEIR ACCOMPLISHMENT

IN, THE

PAST AND PRESENT

OCCURRENCES OF THE WORLD;

WITH

CONJECTURES RESPECTING THEIR FUTURE COMPLETION.

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IN THREE VOLUMES.

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THIS Work has been delayed and increased much beyond the original defign, stated in the Introductory Chapter to the first Volume. This delay and this increase are to be attributed to my anxiety to obtain from the same Pen, to which I am indebted for so much assistance in the first Volume, a developement of the prophetical scheme concerning antichrist; being well convinced, that no one could present this new and comprehensive system to the public in so clear a light, as the person with whom the ideas originated.

nated. To this Person I am obliged for the whole of the following Preliminary Chapter, except only the Historical proofs of the early opinions, concerning the Papal Antichrist—and for nearly the whole of the third Volume.

This Work has been delived and increased masca, beyond he conginal delives, finetest up the fine throwhalten, Chape ter for the first beings. This chieve and analysis for other he is a strictly to be obtain them and for or man analysis, to obtain the strictly for or man land which I am strictly volume, a new mane and to easily and in the his own and compactant the convention that or che could ferm to the mildie in the clear originals.

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were to pridide, and the perfection they were to carry on, to oppose the true Christians, and obtain adherents to

## INTRODUCTORY CHAPTER!

THE most careless reader of the Prophetical parts of the Old and New Testament can scarcely fail to notice, that there are several strong intimations, and many direct and clear predictions concerning a Power, a Person, or a succession of Persons, that were to arise in the world, and either deceitfully arrogate to themselves the place and office of Christ, or maintain a direct enmity and opposition to Him and his Religion.—Such is the "Antichrist," or "the many Antichrists," spoken of in the New Testament.

tament . The characters and properties of these powers or persons, the dignity which they were to assume, the means by which they were to recommend themfelves to the world, the arts which they were to practife, and the perfecution they were to carry on, to oppress the true Christians, and obtain adherents to their errors, are all clearly reprefented in various passages of Scripture.

<sup>a</sup> It may perhaps be necessary to apprize the unlearned Reader, that the term Antichrift ('Artixersos) is an epithet generally meaning any power or persons acting in any respect in opposition to Christ or his doctrines. Its particular meaning is to be collected from those passages of Scripture, in which it occurs. "It may either fignify one who assumes the place and office of Christ, or one who maintains a direct enmity and opposition to him." See Hurd's Introduction to the Study of the Prophecies, vol. ii. p. 10. or maintain a direct cumity and oppo-

fition to Him and his Religion. -- Such is the" Autrengist," or "the many Au-

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Prophecies respecting ANTICHRIST.

In order to throw as much light as possible upon this subject, I shall collect the principal of these Prophecies into one point of view, before I venture to offer any observations upon them, excepting only the Prophecies of Daniel. These, as they will be stated particularly in the course of this Chapter, I shall omit here, to avoid a length of repetition; observing only that Daniel expressly mentions a power which was to arise from the last of the four great empires of the world, but was to be divers from it.

St. Paul, guided by the same spirit of Prophecy, directs the attention of the early Christian converts to a similar subject.

Now b we befeech you, brethren, by the coming of our Lord Jesus Christ, and by our

2 Theff. ii. 1-10.

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gathering together unto him, that ye be not foon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means. For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not that when I was yet with you, I told you thefe things? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; only be who now letteth, will let until be be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even bim whose coming is after the working of Satan, with all power, and figns, and lying wonders, and with all deceivableness of - to also unrighunrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

The Apostle resumes the same subject in his first Epistle to Timothy, and forewarns him of some great apostaly, that was at some suture time to happen; and he characterizes this great event by such peculiar and striking circumstances, as may lead us, who live in these later ages, at once to discover the particular persons to whom the description is applicable.

Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving beed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God

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1 Tim. iv. 1, 2, 3. m

bath created to be received with thankfgiving of them which believe and know the truth.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unboly, without natural affection, truce-breakers, false accusers, incontinent, sierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away.

Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withflood Mofes, so do these also resist truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall

d 2 Tim. iii. 1-5.7, 8, 9, 13. iv. 3, 4.

be manifest unto all men, as theirs also was.
But evil men and seducers shall wax worse
and worse, deceiving and being deceived.

For the time will come when they will not endure found doctrine, but after their own lust shall they beap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

A Power, similar to that described by St. Paul, is likewise predicted by St. John.

Little children, it is the last time; and as ye have beard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they

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o I John ii. 18, 19, 22. iv. 3.

went out, that they might be made manifest that they were not all of us. Who is a liar, but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son.

And every spirit that confesset not that fesus Christ is come in the stess, is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world.

But of such a Power a more sull description is given in the Revelations, under the symbols of a horrible animal, which is represented rising from a stormy ocean, and becoming the object of astonishment to all who beheld it;—and of a creature which rising afterwards out of the earth, became equally formidable.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, hav-

Rev. xin. 1-18.

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ing seven beads and ten borns, and upon bis borns ten crowns, and upon bis beads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave bim bis power, and bis feat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was bealed: and all the world wondered after the beaft. And they worhipped the dragon, which gave power unto be beast: and they worshipped the beast, saying, Who is like unto the heast? Who is able to make war with him? And there was given unto bim, a mouth speaking great things and blasphemies; and power was given unto bim to continue forty and two months. And be opened his mouth in blasphemy against God, to blaspheme his name and bis tabernacle, and them that. dwell in beaven. And it was given unto bim to make war with the faints, and to overcome them: and power was given him

B 5

over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the faints. And I beheld another beaft coming up out of the earth, and be had two borns like a lamb, and be spake as a dragon. And be exerciseth all the power of the first beast before bim, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was bealed. And be doeth great wonders, so that he maketh fire come down from beaven on the earth, in the fight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the fight of the beaft; saying to them that dwell on the earth, That they should make an image to the

the beaft which had the wound by a fword, and did live. And he had power to give life unto the image of the beaft, that the image of the beaft should both speak, and cause that as many as would not worship the image of the beaft, should be killed. And he caused all both small and great, rich and poor, free and bond, to receive a mark in their right band, or in their forebeads; and that no man might buy or fell, fave be that bad the mark, or the name of the beaft, or the number of his name. Here is wisdom. Let bim that bath understanding count the number of the beaft: for it is the number of a man; and his number is fix: bundred threescore and fix. 101 . 1919 and leaven, and God hath remembered ber ini-

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And St. John afterwards foretels its

And after these things I saw another angel come down from heaven, baving great and will and we know the transport on and we keen will the day of middle to the transport of the

power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the bold of every foul Spirit, and a cage of every unclean and bateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with ber, and the merchants of the earth are waxed rich through the abundance of ber delicacies. And I beard another voice from beaven, faying, Come out of her, my people, that ye be not partakers of her fins, and that ye receive not of her plagues. For her fins have reached unto beaven, and God bath remembered ber iniquities. Reward her even as she rewarded you, and double unto her double according to ber works: in the cup which she bath filled fill to her double. How much she bath glorified berself, and lived deliciously, so much torment and forrow give ber. For she saith in her heart, I sit a queen, and am no widow. DOZELEF ;

widow, and shall see no sorrow. Therefore
shall her plagues come in one day, death,
and mourning, and famine; and she shall be
utterly burned with fire; for strong is the
Lord God who judgeth her.

Another great Power is likewise predicted: the description of it is marked with many striking symbols, and characteristics, and its progress and destructive ravages are clearly pointed out.

And the fifth angel sounded, and I saw a star fall from beaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great surnace: and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth

there were fines in their tails; and their some some short

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have power. And it was commanded them that they should not burt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the feal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall defire to die, and death shall flee from them. And the shapes of the locusts were like unto borses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had bair as the bair of women, and their teeth were as the teeth of lions. And they had breast-plates as it were breaft-plates of iron; and the found of their wings was as the found of chariots, of many borfes running to battle. And they had tails like unto scorpious, and there were stings in their tails; and their power was to burt men five months. And bave they

they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue bath bis name Apollyon. One wo is past; and behold there come two woes more bereafter. And the fixth anget founded, and I heard a voice from the four borns of the golden altar which is before God, faying to the fixth angel which had the trumpet, Loofe the four angels, which are bound in the great river Euphrates. And the four angels were loofed, which were prepared for an hour, and a day, and a month, and a year, for to flay the third part of men. And the number of the army of the borsemen were two bundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that fat on them, having breast-plates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails; for their tails were like unto serpents; and had heads, and with them they do burt. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor bear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thests.

St. Peter and St. Jude expressly speak of a great apostasy from the Christian faith, when false teachers should tempt Christians to the greatest dissoluteness of conduct, and poison their minds with Infidelity.

But there were false Prophets also among

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the people, even as there shall be false teachers among you, who privily shall bring in damnable berefies, even denying the Lord that bought them, and bring upon themselves fwift destruction. And many Shall follow their pernicious ways, by reason of whom the way of truth Shall be evil spoken of? And through covetousness shall they with feigned words make merchandize of you; whose judgment now of a long time lingereth not, and their damnation sumbereth not. For if God spared not the angels that finned, but cast them down to bell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but faved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrab into ashes, condemned them with an overthrow, making them an enfample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked : (for that righ--1570 teous teous man dwelling among them, in feeing and bearing vexed his righteous faul from day to day with their unlawful deeds.) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government; presumptuous are they, self-willed, they are not afraid to speak evil of dignities : whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But thefe, as natural brute beafts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption; and shall receive the reward of um ighteoufness, as they that count it pleasure to riot in the day time; spots they are and blemistes, sporting themselves with their own deceivings, while they feast with you; baving eyes full of adultery, and that cannot cease from fin; beguiling unstable fouls; an beart they have exercifed with covetous

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practices; cursed children; which have forfaken the right way, and are gone aftray, following the way of Balaam the son of Bofor, who loved the wages of unrighteousness; but was rebuked for his iniquity; the dumb afs speaking with man's voice, forbad the madness of the Prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lufts of the steff, through much wantonness, those that were clean escaped from them who live in error. While they promife them liberty, they themselves are the fervants of corruption; for of whom a man is overcome, of the fame is be brought in bondage. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, 20033

teousness, than, after they have known it, to turn from the boly commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the forw that was washed, to her wallowing in the mire. This second Epistle, beloved, I now write unto you; in both which I flir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the boly Prophets, and of the commandment of us the Apostles of the Lord and Saviour. Knowing this first, that there Shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for fince the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed with water, perished. But the beateoniness. vens

vens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not flack concerning bis promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance. But the lay of the Lord will come as a thief in the night, in the which the beavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all boly conversation and godliness; looking for, and basting unto the coming of the day of God; wherein the beavens being on fire shall be dissolved, and the elements shall melt with fervent beat. Nevertheless we, according to his promise, look

look for new beavens and a new earth, wherein dwelleth righteousuess. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless. And account that the long suffering of our Lord is falvation; even as our beloved brother Paul also, according to the wisdom given unto bim, bath written unto you; as also in all his Epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

wares,

For there are certain men crept in una-

<sup>\*</sup> Jude 4, 8, 16, 17, 18, 19.

wares, who were before of old ordained to bis condemnation; ungodly men, turning be grace of our God into lasciviousness, and lenying the only Lord God, and our Lord fesus Christ. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. These are murnurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; bow that they told you there should be mockers in the last time, who bould walk after their own ungodly lusts. These be they, who separate themselves, senfual, having not the Spirit.

Such air the minner, the charakterulics and the qualities of this power of Antichrist, which I confider to be one row as or the danger, himself—explained by the angel, to be that old terpend

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water, who were before of old ordeined to

Proposed Application of the above Pro-

From all these descriptions taken together, it clearly appears that A POWER, sometimes represented as the little born, the man of sin, the Antichrist, the beast, the barlot, the star fallen from beaven, the salse Prophet, the dragon, or as the operation of salse teachers, was to be expected to arise in the Christian world, to persecute, oppress, and delude the Disciples of Christ, corrupt the doctrines of the primitive church, enact new laws, and establish its dominion over the minds of mankind.

Such are the names, the characteristics, and the qualities of this power of Anti-christ, which I consider to be THE POW-ER OF THE DRAGON himself—explained by the angel, to be that old serpent which

which is the Devil or Satan 1-the old enemy of mankind, beginning and ending his rebellious war with deceit and lies .- Cast from his throne of Pagan Rome when hriftianity was established in the feat of empire, and the triumphant church enjoyed a short repose, he returned fecretly to the contest, and difturbed its peace by herefies and confequent animolities, corrupted it through the medium of prosperity, and reduced it, excepting only a very fmall part, to a state requiring correction and punishment for having yielded to temptations which obedience to the laws of its divine Master would have enabled it to refift.-Then was the Dragon again permitted to exalt himself to the throne of this world-But in the same manner as the captivity of the Jews was previously limited to the term of 70 years, to prove it the punishment allotted by God, and

1 Rev. xx. 2.

not the conquest of the heathen over his people; so the reign of the Dragon or Antichrist, was previously limited to 1260 years, to prove that the sufferings of the church are by the appointment of God, and not the triumph of the Dragon over the church of Christ.—Babylon was destroyed at the expiration of the 70 years; and when the 1260 years shall be expired, "the Dragon.....shall be bound and cast into the bottomless pit"."

If we follow the course of history as connected with Christianity, we first discover the existence of this Power in a general sense in the age of St. John, when the Gnostic and other heresies began to arise; for it is acknowledged many of these Prophecies allude to the different beresies that bave troubled, and

m See Daniel vii. 25. Rev. xi, 3. Pyle on the Revelations, p. 80.

n Rev. xx. 2.

do trouble the church. These however are of a sluctuating nature; they rise, spread, decline, increase again, or die away when "their folly becomes manifest to all." But there appear to be three great forms of Antichrist, which were to continue stedfastly in great power, and assume much more alarming appearances of corruption, persecution, and hostility; and it is to these we now direct our attention.

It will be the object of the three following Chapters to shew, from the application of Prophecy to History, and to the remarkable train of events which are now passing in the world, how exactly Popery, Mahometanism, and Infidelity correspond with the characters given in Scripture of the power of Antichrist, which was to prevail a certain time for the especial trial and punishment of the corrupted church of Christ.

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a fromble the church. These however one of a studiosing nature; they rise,

#### Objections obviated.

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But confidering the strenuous efforts which are now made to undermine the credit of Prophecy, by the continual cry of vague language, uncertain meaning, and contradictory affertions, uttered by artifice, and echoed by ignorance,-I shall first endeavour to prove, not only that the Prophecies themselves are clear, determinate, and harmonious, but that the different interpretations of the learned men, who have written upon this fubject, will be found confiftent with each other upon those points which were fairly open to their observation-and that the difference in their opinions arises from the different views they took of the same Power, without having sufficiently confidered that this power was to appear in various forms in different ages of the world.—To this end it will be

unnecessary to mention the very numerous circumstances concerning which they agree; and thefe are indeed, in general, the most important points of those Prophecies which they faw to have been fulfilled—the points in which they differ are chiefly those which the events of later times appear to render capable of a clearer explanation. And to these points will the following fhort account of the opinions of the principal Commentators be confined, with a view to remove fome of the difficulties, and reconcile fome of the different interpretations to one point of reference; and this, it is prefumed, will throw confiderable light upon those parts of the prophetical writings which have been most violently attacked, and therefore will materially ferve the great cause, which it is the object of this work the eye of Superficial readers . troqqui ot

It is important to observe, that if the Prophecies of the Old Testament are allowed

have thrown an obscurity over the whole

lowed to admit of a first and also a secondary accomplishment, there appears to be no reason why a similar mode of interpretation should not be adopted refpecting the Prophecies of the New Teftament. Yet this point has scarcely ever been attended to .- Protestants, suffering under the power of the Papacy, or infenfibly led by their religious opinions, have feen the whole of Antichrist in the Church of Rome, or some power or powers connected with it .- They faw the Prophecy to be in many parts clearly applicable to the Church of Rome, and they looked for no other accomplishment; though the difficulty, with which many passages are brought to apply to this object, indicates it to be but a primary or partial fulfilment; and this difficulty led to differences of opinion, which, to the eye of superficial readers, appears to have thrown an obscurity over the whole fubject. It is clear however from the Prophecies themselves, that a long series

of time is required for their fulfilment; and though it is defigned that we should fee as much of the Prophecies fulfilling in our own times as to guard us against the evils and dangers prevalent in those times, we should be cautious in restricting the sense of any to one particular period, excepting those which are evidently thus confined by Scripture. If it be obvioufly abfurd to imagine we can judge with certainty respecting the time and manner in which events plainly predicted will be accomplished in future, it is equally fo to imagine that our ancestors could judge of the present times as clearly as we can do. Some portion of novelty therefore in an interpretation can be no objection to its truth, provided it harmonizes with established opinion concerning the principal points of Prophecy itself.

"It is a part of this Prophecy" (fays Sir I. Newton in his Observations on c 4 the Apocalypse, which he considers as so closely connected with the Prophecies of Daniel, as " making together but one complete Prophecy") " that it should not be" (fully) " understood before the last age of the world; and therefore it makes for the credit of the Prophecy, that it is not yet understood. But if the last age—the age of opening these things be now approaching, as by the great fuecesses of late interpreters it feems to be, we have more encouragement than ever to look into these things."..... Amongst the interpreters of the last age there is scarce one of note, who hath not made fome discovery worth knowing; and thence I feem to gather that God is about opening these mysteries."

These scattered lights thrown upon different parts of the subject must greatly affist other Commentators in the progress of their later researches; and we may

may furely indulge the hope, that the increasing clearness of this Prophecy, will operate with increasing power, as the time of its fulfilment draws nearer. "And the remnant were affrighted, and gave glory to God," previous to the seventh trumpet, which is to "finish these mysteries of God."

We may farther observe, that the difference of opinion among Commentators upon particular parts of a Prophecy, does not invalidate their testimony as a proof of the truth of those great points, in which they agree; or even the precision of the Prophecy itself in all its parts, though that precision cannot be seen by us till the course of events presents it to our view.—For example, all agree that the corruption and distress of the church in the latter ages of the world, and the sinal triumph of our Lord over all his enemies, have been clearly foretold in the Old and in the

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New Testament. But whether the reign of Antichrift be the establishment of the Papal power, or of Mahometanism, or of Infidelity and Atheism, or of all united, may be disputed till events determine the question; according as the different writers are influenced by fituation, course of study, turn of mind, and attention to passing circumstances, or now perhaps, by political principles; for in no times was caution in interpretation ever more necessary than in these, when Party Spirit in religion and in politics is fo prevalent as to mingle itself almost imperceptibly "with the thoughts of almost every man's heart." If, however, the present are times of greater general distress and alarm than history can furnish any account of-if the feries of Prophecies and their corresponding events that are past and generally acknowledged to be underfood, is brought down near enough to our own times to mark whereabouts we are in the feries of trumpets and vials—it will

will be furely difficult to deny that "the Antichrist is come," and that "the judgments of God are" now "abroad in the earth," though the appropriation of the title of Antichrift to any particular power, or united powers, be left undecided. " o If indeed it be true, as the Romanists pretend, that this part of the Prophecy is not yet fulfilled, and that Antichrift will come only for a little time, before the general judgment, it would be in vain to enquire who, or what he is; we should fplit upon the fame rock as the Fathers have done; it would better become us to fay with Calmet, that, " as the reign of Antichrist is still remote, we cannot fhew the accomplishment of the Prophecies with regard to him:" but if the fyftem which I prefume to offer concerning the power of Antichrist be right, it will appear that these different opinions of the Protestants and Papists, derived from partial views of the subject, are not wholly incompatible with each other.

• Newton, vol. i. p. 476.

trial be forcif distingly to deny that with Anticheiff in Contact and that with a lader.

The PAPAL POWER one Branch or Form of Antichrist.

. With respect to the commonly received opinion, that the Church of Rome is Antichrift, the Divines of the Church of England, as well as most of the Divines of the Protestant churches abroad. who have written upon the subject, concur in maintaining, that these Prophecies of Daniel, of St. Paul, and St. John, that have been quoted, point directly to the Church of Rome. And the members of that Church cannot complain, that the application of these Prophecies has been made by men incompetent to the discussion of such a subject; for perhaps, in the whole compass of the learned world, it would be difficult to find those who possessed more candour, learning, diligence, acuteness, or zeal for the discovery of truth, than the writers who have turned their attention this way.

The

The subject has been examined and illustrated, and this important point has been determined by Mede and Newton, Daubuz and Clarkè, Lowman and Hurd, Jurieu, Vitringa, and many other illustrious members of the Protestant Churches.

The first Reformers likewise, in the most strong and explicit terms, charged the See of Rome with her Antichristian spirit, and urged, in their own defence and vindication, the authority of those Prophetical warnings that encouraged all true Christians "to depart out of her communion, that they might not be partakers of her plagues." This was the constant exhortation of Wickliff, of Luther, and of Jewell; and fuch was the language of their followers. They were fenfible of the value of the arguments drawn from these Prophecies in favour of their fecession and separation from a corrupted and erroneous Church, and they

they failed not to oppose them to their adversaries with the greatest zeal and energy.

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That their conduct was highly justifiable, is clear from what we may collect from the most authentic records of Ecclesiastical History; because we find that the very same interpretation was given to these predictions, not only long before any controversy was moved between the Papists and the Protestants, but before any such distinctions of Christians were known to the world.

It was the reigning opinion of the Christians of the earliest times, that Antichrist would appear soon after the fall of the Roman Empire. They looked forward to this event as so replete with alarm and danger to the church, that it was a custom to introduce particular prayers in their liturgy for the continuance of the Empire of Pagan Rome, that

that the coming of Antichrist might be delayed. St. Jerom, who flourished in the fourth century, in his Commentary upon the Prophecies of Daniel, delivers the general opinion of his age in these remarkable words; "Let us affert, in conformity with the sentiments of all the Ecclesiastical writers, that towards the end of the world, when the Roman Empire shall be destroyed, ten kings shall come, and divide the Empire, and an eleventh king shall arise, in whom Satan shall dwell corporeally, who shall subdue three of these ten kings."

St. Cyril, who likewise flourished in the fourth century, afferted expressly, "that the eleventh king mentioned by Daniel, is Antichrist, who shall violently seize, by magical and wicked contrivance, the Roman power."

In the fixth century, Gregory the Great, in the most plain and direct man-

ner, in his addresses to the most eminent persons of his own time, scrupled not to apply the Prophecies concerning the beaft in the Revelations, the man of fin, and the apostacy from the faith, mentioned by St. Paul, to him who should presume to claim the title of Universal Prieft, or Universal Bishop, in the Christian Church. "I affirm confidently," faid he, "that whoever calls himself Universal Bishop, or is desirous to be so called, shows himself, by this pride and elation of heart, to be the forerunner of Antichrift." Such was his language, intended to convey a fevere censure upon the Patriarch of Constantinople. Yet this zealous Bishop of Rome was blind to his own fituation: for no one before his time had ever carried the claims and the arrogance of Papal supremacy to such a pitch, as himself: and it is remarkable, that his immediate successor, Boniface III. re-"ceived from the tyrant Phocas, the exact . TOO

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act title which Gregory had thus cenfured. It is a standard and avidance the standard of the

At the Synod of Rheims, held in the tenth century, Arnulphus, Bishop of Orleans, appealed to the whole. Council, whether the Bishop of Rome was not the Antichrist of the Prophets, "fitting in the temple of God," and perfectly eorresponding with the marks which St. Paul had given of him.

In the eleventh century all the characters of Antichrist seemed to be so united in the person of Pope Hildebrand, who took the name of Gregory VII. that Joannes Aventinus, a Romish Historian, speaks of it as a subject in which the generality of fair, candid, and ingenuous writers, agreed that at that time began the reign of Antichrist.—St. Barnard, in the twelfth century, employed the force of his great eloquence against the corruptions of the See of Rome.

Rome. "The Popes," faid he, "call themselves the ministers of Christ, and they serve Antichrist. The beast of the Revelations, to whom was given a mouth speaking blasphemies, and to war with the saints, seizes the chair of St. Peter, like a lion ready for his prey." And to close this detail, the Albigenses and Waldenses, who may be called the Protestants of the twelfth and thirteenth centuries, expressly afferted in their declarations of faith, that the Church of Rome was the whore of Babylon.

Thus have we a regular chain of teltimony to prove the successive progress of this opinion within the period alluded to, viz. from the time of the Apostles to the Reformation. In proportion as the authority of the Popes prevailed,

and

P All the parts of this chain are clearly shown in the learned and ingenious Introduction of Bishop Hurd to the Study of the Prophecies; from whence I have chiefly selected the above detail.

and extinguished freedom of inquiry, these explanations of the Prophecies were checked, except in the case of some few persons, who had boldness enough to affert them publicly, in defiance of the decrees of the Conclave, that menaced them with excommunication. The application therefore of these Prophecies to Papal Rome, far from being a novel opinion, published to vindicate the conduct of the Reformers and their adherents, was authorized by an antient and uninterrupted tradition in the Church, grounded upon Prophecy, and the words of the Apostles, and was fully justified by the declarations, conduct, and institutions of the Papists themselves, when exercising their oppressive authority over the Christian world 4. www.hit of has the intraction has been The Their is a light in the second of the The

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It is curious to inquire whether the Papifts behold in this prophetical picture any likeness of themselves. They imagine they view in it imperial Rome elated by her victories, exulting in her

explanation of monopoly bertuing

The MAHOMETAN POWER another Branch or Form of Antichrift.

All Commentators agree that the ninth chapter of Revelations refers to

her fenfuality, and her fpoils; polluted by idolatry, persecuting the people of God, and finally falling like the first Babylon: whilst a new and holy city, represented by their own communion, filled with the spotless votaries of the Christian faith, rifes out of its ruins, and the victory of the crofs is completed over the temples of Paganism. This scheme has its able advocates, at the head of whom may be placed Boffuet, the pious and learn. ed Bishop of Meaux, the enlightened and candid Grotius, and the acute and diligent Hammond. They have indeed discovered a faint and imperfect refemblance; but have they pointed out the particular nice and diffinct traces of likeness? The greatest difficulties stand in the way of their fystem, which all their learning and ingenuity cannot remove. For, in order to establish their point, they run into a palpable abfurdity, by violating the order of time, difregarding the opinions of the primitive Christians, and turning away their eyes from the appropriate descriptions of the Prophets. Ma-

Mahometanism, and the Saracenic and Turkish powers. It is therefore clear, that the present generation is still living under the influence of the fixth trumpet, when the four angels [that is, the four Turkish Sultanies ] were loosed, which were bound in the great river Euphrates. The time for their conquest was exactly limited, and hiftory afcertains that this time was not exceeded; but nothing is said in this chapter of the duration of their dominion. However, fince it is declared, that "in the days of the voice of the feventh angel, the myftery of God shall be finished," it is certain that this dominion must be destroyed towards the end of the fixth trumpet, or "when the feventh shall begin to found." In will will be and ylami

Thus far is clear.—What follows I would be understood to offer as conjecture only; but I dare not offer even a conjecture relative to Prophecies which

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are not yet fulfilled, without stating the grounds upon which it is founded .- It is very generally allowed that the fix vials are poured out during the fixth trumpet, and that the feventh trumpet and feventh vial are contemporary.-The fixth vial is poured out upon the great river Euphrates; and the water thereof is dried up, that the way of the kings of the East may be prepared." Confidering the Turkish power as originating in the Euphrates (if I may fo speak), and that this river runs through the Afiatic part of their empire, I suppose the seat of the Afiatic Antichrift-the Turkish Empire will either fuffer very confiderable diminution, or be entirely removed, under the fixth vial .- This opinion does not imply the destruction of Mahometanism, any more than the fifth vial implies the destruction of Popery-but I think both the fifth and fixth vials will produce the decay and downfal of the power of both, though both will continue to exist "till the

the time of the end." It should be observed, that "the way for the kings of
the East" is "only prepared" by this
vial; they do not even appear, nor is
there any thing more said of them under
that title—The explanation and the
consummation of the "mystery" is reserved for the seventh trumpet—nothing
even seems to conclude till then. The
seven vials are poured out in succession; but
it does not follow that one ends when
another begins; on the contrary, I think
it bigbly probable that the first will continue to the seventh. We find that the
first of the seven vials was poured out

Various have been the conjectures concerning these "Kings of the East:" some believe them to be the Eastern nations—some the ten tribes of Israel concealed in Tartary, or India—some the Jews, or the twelve tribes collectively from the whole world—some, the restoration of the Christian religion in its antient churches.—It is not perhaps impossible to reconcile most of these opinions with each other.

upon the men " which had the mark of the beaft, and upon them (also) which worshipped his image."-In short, after confidering the contents of the vials, and comparing them with history and the present state of the world, I think it appears that the feventh vial will find all the fix former vials, plaguing the earththe first having had the longest and the fixth the shortest run. According to this mode of interpretation, Antichrist in all its forms-Heretical, Papal, Mahometan, and Infidel-will be upon the stage in the last scene of this great drama, and will all have their place in the final catastrophe.

General View of the Prophecies of Daniel.

First Vision.—The IMAGE.

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Verticus have been the consecutaries concerning

Before I proceed to state the grounds upon which I have ventured to found the

the opinion, that Infidelity is the third branch or form of the predicted Anti-christ, I must request the Reader to take a general view of the Prophecies of Daniel, which will indeed lay before him a complete view of the whole subject, and afford additional evidence to the harmony of the prophetic scheme.

the Medo-Perfan Empire. - The arms The diffidence natural to a mind ftrongly impressed with the importance and facred nature of the subject it is about to discuss, renders me anxious to conduct the Reader by a regular train of established interpretation and accomplishment, to the great points which form a material part of my hypothesis; and I trust it will be allowed, that the following thort account of the Prophecies concerning the four great empires, places the different origin of the powers which I apprehend to be distinct from each other, in a conspicuous light. Upon a matter of fuch high importance the VOL. II. ferious | ferious inquirer after truth will value caution more than brevity.

"The golden head of the image" which Nebuchadnezzar saw in his dream, indisputably signifies the Babylonian or Assyrian Empire.

"The breast and arms of silver"—
the Medo-Persian Empire.—The arms
are generally supposed to signify the two
kingdoms of the Medes and Persians,
which united, and destroyed the Babylonian, and formed the Persian Empire.

The belly and thighs of brass"-

olifhment, to the great points which

that cities and people were often represented by figures of men and women. A great terrible human figure was therefore an emblem of human power and dominion, and the various metals of which Nebuchadnezzar's image was composed, may be supposed to typify the relative importance of the various kingdoms which should arise in the world. Newton, Diff. 13.

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the Grecian Empire.—The Greeks were famous for their brazen armour.—The belly is supposed to distinguish the Macedonian Empire under Alexander; and the thighs, the Syrian kingdom under the Seleucidæ, and the Egyptian kingdom under the Lagidæ, or Ptolemies; which were two of the four borns which we shall find came up in the place of the great born of the he-goat, that is, two of the divisions of Alexander's dominions after his death—the other two. Macedonia and Bithynia, were soon subdued by these, and became parts of their kingdoms.

"The legs of iron, and the feet of iron mixed with clay"—the Roman Empire in all its states.—The two legs of iron are supposed by some to mean the two Roman Consuls; and it is certain that the similitude of the Consular government was continued after the government became Imperial; for the Em-

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ken, or brittle?"

perors had almost constantly Associates in the Empire, besides continuing the form of the Consular magistracy. It is in harmony with the Prophet's explanation to suppose the iron legs to denote also the strength with which this Empire supported the vast weight, which it obtained by conquest over the three former kingdoms.

"The feet of iron mixed with clay," I suppose to mean the eastern and western Roman Empires; for the Empire was certainly immediately weakened when it was thus divided—"it became partly broken, or brittle."

"The ten toes" were ten kingdoms which arose afterwards, all within the bounds of the antient Roman Empire—"The iron was mixed with miry clay, to denote, as some think, a peculiar degree of defilement during these periods of its existence, or "the mixture of barbarous

barous nations with which the Roman people was defiled." But the latter fupposition is not, I think, at all probable. The Jews interpret, "and they shall mingle with the feed of men," as alluding to the mixture of Jews (emphatically termed men) with all these nations, which; vet remain diffinet from them-" do not cleave one to another, even as iron is not mixed with clay in noqu sami adt

and 'clay, and brake them to Supposing the feet to be the divided Empire, the ten toes must belong to both parts of it; we are not therefore confined to the western Empire for the ten kingpieces together, and became like. emob

chaff of the tummer thrething-floor, and

We must, I think, conclude, that the description of this image contains the history of the Roman Empire in all its states; but nothing is faid to Nebuchadnezzar of an eleventh kingdom. Information concerning this kingdom, which was to be of a different kind, (that

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that is, partly of a spiritual nature—and the power of which was to be exerted within the Empire, and while it subsisted in its last form of ten kingdoms, was referred to be given to the Prophet.—The fate however of this fourth Empire, is imparted to the monarch; as that of the three former Empires had been.—A stone cut out without hands, smote the image upon his feet, that were of iron and clay, and brake them to pieces." I also of gooled sum can use out singular.

brais, the filver, and the gold, broken in pieces together, and became like the chaff of the fummer threshing-sloor, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." In the days of these kings

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(that is, of the four great kingdoms, for the three former had not been destroyed; their sovereignty was gone, but "their lives were prolonged for a season and a time") shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms, and it shall stand for ever. For asmuch as thou sawest the stone that was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.

As the fourth or Roman Empire is described in its several states; so is the fifth kingdom, or the kingdom of the Messiah, described in its two states. Mr. Mede distinguishes these by the name of regnum lapidis, the kingdom of the

See Sir I. Newton.

stone, and regnum montis, the kingdom of the mountain. The description out odd

their moreights was gone, but This kingdom was fet up by the God of heaven, "when Christ came into the world"-He was " the stone cut out of the mountain" without human means, while the Roman Empire was strong as iron; but it did not smite the image till a later period, when it had feet of iron mixed with clay;" and then the power of the feet was soon broken into ten parts, or toes, in which flate it yet exists. The Empire was divided before the visible conquest of Christ over "the dragon," or the power of Pagan Rome, by the establishment of Christianity in described in its several flates signiff adt

fifth kingdom, or the kingdom of the "The powers of darkness were then shaken," but (as we shall find when we confider the little horn in the vision of Daniel) they are fuffered to remain in a weakened state till "the stone shall become

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come the mountain, and fill the whole earth," when "the kingdoms of the world shall become the kingdoms of the Lord, and of his Christ," and but, and

The kingdom of the mountain is then to be confidered as yet entirely future.

the kingdom of the mountain is to define every adverse powers and is tuelf to reign over the whole earth; and we have feen

time," (that is, 1260 years according to

Second Pision. The Four BEASTS.

The four Empires which were exhibited to Nebuchadnezzar in the form of a great and terrible image, were represented to Daniel in the shape of great wild animals—such emblems and hieroglyphicks being usual among the east-ern nations. This vision is much more particular in its descriptions—mentions many circumstances; relating to each kingdom, and points out an extraordinary power; not even named in the

dream of the image, which was to arise during the tast state of the fourth or last kingdom—was to continue "until a time, and times, and the dividing of time," (that is, 1260 years according to the common interpretation) but not beyond the duration of these kingdoms of "iron mixed with miry clay;" because the kingdom of the mountain is to destroy every adverse power, and is itself to reign over the whole earth: and we have seen that it was to strike the whole image down to the ground, when in this last period of its power, and to establish itself in its room.

The first beast, or the Babylenian or Assyrian Empire, is represented tike a lion with eagle's wings," to the wings whereof were plucked" at the time of the delivery of this Prophecy in the reign of Belshazzar, for the Medes and Persians were then encroaching upon it.

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of a creat and cerrible image, were re-

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The second beast, or the Medo-Perfian Empire, is "like to a bear, and it raised itself up on one side, and it had three ribs (or tusks) in the mouth of its between the teeth of it; and they said unto it, Arise, devour much selfit."

It is well known that the Perlians foon "raifed themselves up" above the Medes, and that they were remarkable for cruelty and oppression. The three ribs (or tusks) in the teeth of this voracious animal, are supposed to be the kingdoms of Babylon, Lydia, and Egypt, which greatly strengthened the Empire", but which were dreadfully oppressed by it.

The third beaft, or the Grecian Empire, is "like a leopard, which had upon the back of it four wings of a fowl; the beaft had also four heads." The leopard

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<sup>\*</sup> See Bp. Chandler, and Sir I. Newton.

is a spotted animal, and remarkable for its swiftness, and is therefore a striking emblem of the different manners of the nations whom Alexander commanded, and of the rapidity of his conquests. Some think the four wings are defigned for Affyria, Media, Persia, and Greciaothers, Perfia, Greece, Egypt, and India, as well as to denote peculiar fwiftness. The four heads are evidently the four kingdoms, into which the Empire was divided after the death of Alexander, because the four horns of the hegoat are thus explained by the angel. "And dominion was given to it," " fheweth," as Jerome faith, "that it was not owing to the fortitude of Alexander. but proceeded from the will of the Lord" and indeed unless he had been thus affifted, how could he in fo short a time have brought all the countries, from Greece as far as India, into subjection "."

noiws / Newton, vol. i. c. 14.

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The fourth beaft, or the Roman Em pire in all its states, "is dreadful and terrible, and ftrong exceedingly, and it had great iron teeth," "and nails of brass," "it devoured and brake in pieces, and stamped the refidue with the feet of it; and it was divers from all the beafts that were before it, and it had ten horns." This beaft was fo great and horrible, that no name was found for itit had no fimilitude to any known beaft. The Roman Empire was of a different nature and constitution of government from all the former kingdoms; and the length of its duration, and the variety of forms it was to assume, would scarcely admit of its being called by any particular name fufficiently descriptive. "The ten horns" of this beaft correspond with the "ten toes" of the image; and the "nails of brafs" denote the long continuance of fome fort of connexion between the Roman and the Grecian Empires; or rather, I apprehend; placked that that the Roman Empire should in part exert itself under the name of a Grecian power: and this was in fact the case, when the Roman Empire was divided, if not when Constantinople became the capital.

Thus far the Monarch's dream and the Prophet's vision exactly agree. But another subject is now introduced before the solemn mention of the time when "all these thrones were to be cast down," and "dominion and glory, and a kingdom that all people, nations, and languages should serve him, were to be given to the Son of man, for an ever-lasting dominion;"—a conclusion as exactly similar to the conclusion of the dream.

While Daniel was contemplating the ten horns, behold, there came up among them another little horn, before whom there were three of the first horns plucked

plucked up by the roots and behold; in this horn were eyes like the eyes of a man, and a mouth speaking great things." Daniel was greatly diffurbed by this vision, and anxiously enquiring into its meaning, the angel answered, "These great beafts, which are four, are four kings (or kingdoms), which shall arise out of the earth" for as it should be translated in or upon the earth-Daniel had feen thefe beafts fymbolically arife from the fea; the angel speaks of them now in plain language as empires) "but the faints of the Most High shall take the kingdom, and possess the kingdom for ever even for ever and ever "-Still was he anxious for a more particular explanation of the fourth beaft, which was: "fo exceeding dreadful," "and of the ten horns that were in his head, and of the other which came up; and before whom three fello even of that horn that, had eyes, and a mouth that fpake very great things, whose look was more flout otoi than.

than his fellows."-"I beheld." fays the Prophet, whose attention seems to have been fixed upon this object of the vision, " and the same horn made war with the faints, and prevailed against them; until the Antient of days came, and judgment was given to the faints of the most High; and the time came that the faints poffeffed the kingdom."-And the angel thus answers his repeated enquiries; "The fourth beaft shall be the fourth kingdom upon earth, which shall be divers from all kingdoms, and shall devour the whole earth, and shall tread it down and break it to pieces. And the ten horns out of this kingdom are ten kings, (or kingdoms) that shall arise; and another shall arife after them, and shall be divers from the first, and he Thall fubdue three kings. And he shall fpeak great words againft the most High, and shall wear out the faints of the most High, lands think to change times and laws : and they shall be given than into into nis hand, until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to confume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the faints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall ferve and obey him. Hitherto is the end of the matter."—The angel's interpretation of this vision plainly extends to the end of the world2. This account of the little horn I consider then as an epitome of the whole bistory of Antichrist .- Keeping this idea in view, let us proceed to the next vision, which selects the second and third

It may be observed, that the account of the little horn precisely resembles an episode in an epic poem—the history of the sour kingdoms was given without it in the image; but bere it is described as rising out of the last, and contributing to the catastrophe.

kingdoms, i. e. the Persian and the Grecian, and a "little horn which came forth out of one of the sour horns" of the He-goat, "or the King of Grecia," to form a distinct picture of a particular train of events, which we are thus naturally led to suppose will take place in the eastern part of the world.

Third Vision—The RAM and the He-GOAT, including "the LITTLE HORN" of the East.

tich, whose kingdom's en erer-

In the former vision, which was a general history of the four kingdoms, Per-

The fource of this figure, of borns for kingdoms, as Spanheim observes, must be derived from the Oriental languages, in which the same word signifies a born, and a crown, and power, strength, and splendour. A horn was an emblem of royalty among the Phænicians, and the Chaldee Paraphrasts explain the Hebrew word keren, a born, by the term malchutha, which signifies a kingdom. Newton, c. xv.

sia was described as a bear, to mark its character for cruelty and oppression. In this, which shews only the rise, progress, and decline of two of the kingdoms, apparently with a view to the principal subject of it—the little born, which was to arise after them—Persia is designated by its common symbol, a ram b.

revir sit the time of Xerxes and Da-

It was usual for the kings of Persia to wear a ram's head made of gold, and adorned with precious stones, instead of a diadem; for so Ammianus Marcellinus describes them. Bishop Chandler and others farther observe, that ram's heads with horns, one higher and the other lewer, are still to be seen on the pillars at Persepolis." Newton.

The goat is made the type of the Grecian or Macedonian Empire, because the Macedonians were denominated Egeade, or the goat's people, 200 years before the time of Daniel.—It is also remarkable, that Alexander's son by Roxana was named Alexander Egos, or the son of the goat: and some of Alexander's successors are represented in their coins with goat's borns. Newton, which

a ram which had two horns, [Media and Persia and the two horns were high, but one was higher than the other, and the higher [Perfia] came up last. I faw the ram pulling westward, and northward, and fouthward, [it had possession of the East fo that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. [as in the time of Xerxes and Darius.] And as I was confidering, behold, an he-goat came from the west sthe king, or rather kingdom of Grecia] on the face of the whole earth, and touched not the ground: The came with such bounding rapidity, that he feemed not to touch the ground] and the goat had a notable horn between his eyes. Alexander king of Macedon, who had first fubdued Greece.] And he came to the ram that had two horns.....and ran unto him in the fury of his power. And I faw him come close unto the ram, and

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he was moved with choler against him, and fmote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground, and flamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great : and when he was strong, the great horn was broken; [Alexander died at the height of conquest, and in the prime of life] and for it (or, instead of it) came up four notable ones toward the four winds of heaven. [Alexander's four Captains, who divided his kingdom; Caffander held Macedon, and Greece, and the western parts-Lysimachus had Thrace and Bithynia, and the northern regions; —Ptolemy possessed Egypt and the fouthern countries—Seleucus obtained Syria and the eastern provinces.] And out of one of them came forth a little horn, which waxed exceeding great, toward the fouth, and toward the east, derfully, and

and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the hoft, and by him the daily facrifice was taken away, and the place of his fanctuary was cast down. And an hoft was given him against the daily facrifice by reason of transgression, and it cast down the truth to the ground; and it practifed, (or wrought) and prospered." To this description I subjoin the explanation given by the angel, previous to any observations upon it-" And in the latter time of their kingdoms, [that is, of the four kingdoms which succeeded Alexander's kingdom] when the transgressors are come to the full, a king of fierce countenance, and understanding dark fentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, bas

derfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause crast to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand. And the vision of the evening and the morning [an Hebraism signifying a day] is true: wherefore shut thou up the vision, for it shall be for many days."

merality of interpreters both Jewish and Christian, antient and modern, supposed to mean Antiochus Epiphanes, king of Syria, who was a great enemy and cruel persecutor of the Jews; but then all allow that Antiochus Epiphanes was a type of Antichrist." Bishop Newton however, adopting the opi-

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Newton, c. 14.

nion of Sir Isaac Newton, leaves Antiochus wholly out of the question, and applies it to the Roman power, which first subdued Macedon and Greece, the capital kingdom of the goat, by which, he fays, the Romans became a born of the goat. But notwithstanding his very ingenious Differtation upon this subject, I cannot but think there remain as great reasons for applying this Prophecy in the first instance to Antiochus Epiphanes, and in the last to Antichrist, without contradicting the accuracy of its application, in many points, to the Romans. The plan of this Work obliges me to refer the Reader to Bishop Newton's Differtation for a clear display of the fulfilment of this Prophecy, both by Antiochus and by the Romans; for it appears to me that he establishes the antient opinion even while combating it, from his earnest wish to appropriate the Prophecy wholly to the Romans: a wish,

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d Newton, vol. ii. Diff. 15.

which too often rifes unperceived even in the best minds, who, when they form a system, defire to subvert every other.

I must content myself with a sew observations, connected with the endeavour to barmonize these systems, and to point out the connexion of the Prophecies.

In the main points of opposition to Christ and of persecution of his servants, all the branches of Antichrift must neeeffarily agree; but the marks which diffinguish these confederate powers from each other, appear to me very strongly discriminated in these different visions .- All foretel the power of Antichrift, and contain allusions perhaps to all the different forms of that power; but each vision feems to describe one of these forms with peculiar distinctines, while it points to some circumstances which strongly characterize that Power which was to arise the last, and, if we rightly conjecture, will prevail the most, and which are not VOL. 11. eafily.

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eafily appropriated to either of the other. The fymbol of "a little horn" is applicable to Antichrist in the beginnings of all its forms-Papal, Mahometan, and Infidel.—The Power of Antichrift is still the little horn; but as exerted in Greece and the East, it is described as the little horn of the be-goat, or the third empire, and this even to the prefent hour; for the feat of the Mahometan Empire is Grecia, or what was called the Greek Empire.—As exerted in Italy and the West, it is described as the little horn of the fourth beaft, or the fourth Empire. But it is remarkable that in those predictions, which the angel expressly declares will be accomplished towards the end of the appointed time, this distinction of east and west seems to be lost, both in this and in the following vision (which I conceive intended to particularly describe the Mahometan and Papal powers), and Antichrist appears with all the subtilty and fury and univerfally-extended tycafily

ranny, with which we find him delineated in the Revelations under the symbol of the second beast, and which corresponds with the little horn in the vision of the four beasts, which will be noticed hereafter—And this circumstance, I apprehend, intimates the general apostasy and persecution which is to take place during the insidel power, which was to succeed the violence of the two former, and be an instrument of punishment to their adherents, and of trial to the Church of Christ.

It is evident from the conclusion that this Prophecy cannot be confined to the Romans. It extends not only beyond the destruction of Jerusalem, but to the end of time; for, as "the image was to be broken by the stone cut out without hands," and the fourth beast was to be destroyed "because of the great words the horn spake against the most High;" so this horn was to be broken without E 2 hand,

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yy, hand, because "he rose up against the Prince of princes." And it is farther added, as if to prevent the Prophecy from being restricted to its first and partial accomplishment; "Shut thou up the vision, for it shall be for many days"—it refers to a long period of time, and series of events, and it cannot therefore be fully understood till much pearer the time of the end.—Let us now compare the Mahometan power with this little eastern horn, which "waxed exceeding great toward the south, and toward the east, and toward the pleasant land."

The Mahometan power has indeed extended itself southward over great part of Africa—eastward to Persia, Tartary, and even China, and covered the land of Judea with its abominations; but it never made any progress in the west or north—"It cast down some of the host, and of the stars, and stamped upon them, and magnified itself even to the prince

prince of the hoft," or "the Prince of princes." It cast down many of the reigning powers, took possession of the Greek empire, and overthrew all the Christian churches, or stars , established in Africa, in Arabia, and India, and almost all in Palestine, in Asia Minor, and in Greece. Mahomet acknowledged Jesus to be a Prophet indeed, but he affumed to himself a superiority in dignity; and the cruelty, oppression, and contempt, with which Christians have been uniformly treated by his followers, are plainly denoted by his "flamping upon them." Jerusalem is designated as the principal scene, or object of the tyranny of this horn; first during the Jewith, and lastly during the Christian dispensation. Zion was the place chosen by the Almighty for the only Temple devoted to his worship according to the Mosaic ritual-in this favoured spot was the Gol-

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pel first published to the whole world. Here was the one oblation once offered of the Lamb flain for the redemption of mankind-and bere was the Christian church first established-Antiochus took away the "daily facrifice" for a few years. The Romans put an end to the Temple worship-but the Mahometans have profaned the place of his fanctuary-" have taken away the daily facrifice of praise and thanksgiving" from this distinguifhed land, for above eleven hundred years. It was also " given into their hands by reason of transgression;" this was acknowledged by the Jews and by the Romans in the two former cases; and the deplorable corruption of the eastern churches, when this horn affumed the form of Mahometanism, sufficiently explains ruby an "host was given against them"-This horn has indeed "cast the truth to the ground"-for

f See vol. i. p. 296.

nothing can be more miserable than the internal as well as external state of the few churches which remain in the courtries under the Mahometan yoke, and the Jews suffer little less oppression than the Christians .- And the artifices by which this hypocritical impostor and his fuccessors established the civil and religious power of Mahometanism, and their aftonishing success, can scarcely be more ftrongly marked than by the expression, "it practifed and prospered," but which expression is not easily made applicable to the Romans mer out to hold venty will carry it on to the conclusion of

Thus ends Daniel's account of the vifion; but he adds, that he heard one faint, or angel, ask another angel, so How long shall be the vision concerning the daily facrifice and the transgression of delolation, to give both the fanctuary and the hoft to be trodden under foot?" Or, as Mr. Lowth renders it more clearly, "For how long a time shall the vision last, Augo.

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the daily facrifice be taken away, and the transgression of desolation continue to give both the fanctuary and the hoft to be trodden under foot?" And it was answered, "Unto 2300 days: then shall the fanctuary be cleanfed." Both the question and the answer are distinctly put, and refemble Rev. xi. 2. but there is an uncertainty in the number of years; the Seventy read 2400; and Jerom informs us others read 2200. If the vision be computed from the establishment of the Persian Empire, which begins the vifion of the ram, the reading of the Seventy will carry it on to the conclusion of the fixth millennium of the world. However this may be, it is remarkable that this vision breaks off abruptly; the end of this horn is not feen, it is left in prosperity, a circumstance which accurately correfoonds with the description of the fame power in the ninth chapter of the Revelations, We do not fee the end of Aheddon, or Apollyon, the King of the Saracen Locusts.

Locusts, or of the Turkish horsemen from the river Euphrates—but it is to be remembered we are elsewhere told, that "the fixth vial shall be poured out upon the river Euphrates, to prepare the way for the kings"-about which time it is alfo faid; "the fanctuary shall be wholly cleanfed," and "the bride made ready to receive her lord."

When the angel Gabriel was fent to explain this vision to Daniel, he begins with faying, "Understand, O Son of Man: for at the time of the end shall be the vision," which I presume to mean, the train of events described in this vision shall reach to the end of time. And after he had prepared the Prophet to receive the awful information, he further fays, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be"-meaning I again prefume, I will not only explain the general

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meral meaning of this vision, which is itfelf a feries of punishment, but I will inform thee of other circumstances, which shall take place when the time of this vision of indignation, or wrath against the hoft and the fanctuary, shall draw near its conclusion—for the time is appointed, and the end of all this mifery shall certainly come; and therefore take comfort from this affurance, while I reveal the awful judgments which are to take place in the last days of the vision."-" The ram which thou fawest having two horns, are the kings of Media and Persia. And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king. Now that being broken, whereas four flood up for it, four kingdoms shall stand up out of the nation, but not in his power."-The angel barely mentions the kingdoms of Persia and Grecia and the four kingdoms which were to arise after Alexander, and then immediately passes to the latter Richar

latter time of their kingdom-as if they were only mentioned to mark the fcene of action for the formidable power which is the principal object of the message-he omits those circumstances described by the vision, which point to its primary and partial accomplishment by Antiochus and the Romans, and which the Prophet probably understood to relate to calamities fimilar to that which his people were then fuffering under the power of Babylon; and goes directly to that diftant period which had been before represented as so peculiarly dreadful in the vision of the little horn, which arofe from the fourth beaft. gated his religion by the favord, is fight-

We are then, I conceive, authorized to conjecture, that the following description points out not only the Mahometan power, but refers to that other power which was to immediately precede the time of the end; of, in other words, be the last form of Antichristian theirs E.6.

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power. -. " And in the latter time of their kingdom, when the transgressors ere come to the full, a king of herce countenance, and understanding dark sentences, shall stand up," it is certain that the power of Mahamet arose in a part of the Grecian Empire and that he grose when the eastern division of the Roman Empire was considered as the Greek Empire, and in the latter time of that kingdom. It is certain too, that the corruptions of the caftern churches had arisen to their full height when this scourge of the Christian world stood up; and that "the falle Prophet, or Teacher," of Arabia, who professedly propagated his religion by the fword, is ftrikingly delineated by " a king of fierce countenance, and understanding dark fentences."-" And his power shall be mighty, but not by his own power." As the kingdoms of the West gave their power to the Beaft, or Papal Antichrift, so have the kingdoms of the East given theirs Cotoes

theirs to the Mahometan Antichnift But I conceive this is not all that is here meant-" The dragon" gave his power to the beaft, and " the angel of the bottomless pit" led on the Saracenic locufts; and thus the angel may be underflood to fay, "The power of this horn shall be not merely that which is common to the conquerors of the East, fuch as the he-goat, or the four beafts in the former vision; it is to be directed and supported by super-human art and frength; which shall enable it to destroy evonderfully, to prosper and practise, and deftroy the mighty, and the hely people," that is, both Jews and Christians. And through his policy also he shall cause craft to prosper in his hand," or " shall cause fraud and deceit to profper, and he shall magnify himself, and by peace shall he destroy many," or, "in times of tranquillity he shall destroy multitudes'," The policy and craft for which the Mahometan powers are noto-

Wintle's Version of Daniel.

riouss, unquestionably agree with this defcription; and the titles which their chief affumes, of "God on Earth, the Shadow of God," Brother to the Sun and Moon, " The Giver of all Earthly Crownsh," as perfectly accord with the Prophetic intimation, that he should "magnify himself." Such titles were indeed common in the East, among the antient Heathen potentates; but they are utterly inconfistent with true religion, and have ever been so confidered by Jews and genuine Christians—the titles however affumed by the Pope, are firikingly fimilar.-The multitudes which, allured by promised "peace," left the cross of Christ for the crescent of Mahomet; and the luxury, effeminacy, and licentiousness, which are the allowed habits and proposed rewards of the followers of this pretended Prophet, may perhaps be

g "In a word, lust, arrogance, covetousness, and the most exquisite bypocrify, complete their character."

Maundrell, p. 149.

b See Ricaut's State of the Ottoman Empire.

allowed to explain "by peace he shall destroy many:" but as this power is yet existing, we may furely suppose it may hereafter become more clear, if this be not perfectly fatisfactory. The angel having thus intimated, as I apprehend, that this formidable power should remain some time at rest as it were, adds, " And he shall also stand up against the Prince of princes, but he shall be broken without hand"-The perfecuting spirit of Mahometanism certainly corresponds with the opposition implied in this expression, marks its origin, and distinguishes the motives and views which actuate this power, from those which are the common causes of war and conquest among the rulers of the earth, but can hardly be confidered as its full import. -If this expression be confined to the Mahometan power, we may look to the future for a more literal accomplishment, and suppose the angel to say, " Besides these wars against the fanctuary and the holy 111

holy people, and the covert mischief which the fhall be permitted to:do, this power shall at last openly direct this opposition against the Prince of princes then will the time come when the thall fall before him, like the image and the other horn in the former visions." This paffage however, and feveral others in the latter part of this Prophecy, will be found to agree very remarkably with the distinct picture which I understand to be given in the Revelations, of the Infidel power; and if these passages be allowed to refer to that as well as to the Mahometan power, the meaning of the angel may be then supposed to be; " The power, of whom I now speak, who is to arise in the latter times, shall spring from the fame fource, and be of the fame nature as the little horn in the former visionand his mark shall be, opposition to the Prince of princes, as it was in the horn of the fourth beaft. By this shall these peculiar powers be diffinguished from the

the kings of the earth, and by this shall their common fate be foreknown—they shall be broken without hand—not by the usual course of events—but they shall fall before the Son of man, when he cometh to take possession of his kingdom"—"And the vision of the evening and morning is true. Wherefore that thou up the vision, for it shall be for many days."—Surely this repetition confirms the opinion that these predictions concern the latter times.

Fourth Vision .- "The KING" of the West.

derial Prophecy, which appears to relate to Antichrish—or "the rate between the Dragon and the Lamb," (for Red SW) but I must beg the Reader to perale the fixteenth of Ession Newton's Differ-

In the following vision the angel first declares, "Now I am come to make thee understand what shall befal thy people in the latter days; for yet the vision is for many days."—Daniel had been previously informed of the precise time when

when the Messiah was to appear, and when "he should be cut off, though not for himself;" and also, of the subsequent destruction of the city and the sanctuary, and "of the desolations determined unto the end of the war, even unto the consummation, and that determined shall be poured out upon the desolate," or as it is in the margin of the English Bible, "upon the desolator h."

Hade I he opinion that their predictions

h My plan confines me to that part of this wonderful Prophecy, which appears to relate to Antichrist-or "the war between the Dragon and the Lamb," (see Rev. xii.) but I must beg the Reader to peruse the fixteenth of Bishop Newton's Differtations, to fee "how particular and circumstantial it is concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not fo complete and regular a feries of their kings, there is not fo concife and comprehensive an account of their affairs, to be found in any author of those times. The Prophecy is really more perfect than any history. No one historian hath related so many circumflances, and in such exact order of time, as the when Prophet

I shall begin the observations I prefume to offer with the passage which is confidered as relating both to Antiochus and to the Romans, who had just fubdued Grecia, when they commanded Antiochus to return home-" For the thips of Chittim' shall come against mid that is the Romans) that than

intle renders in

" But mighty

Prophet hath foretold them: fo that it was necesfary to have recourse to several authors, Greek and Roman, Jewish, and Christian, and to collect here fomething from one, and to collect there fomething from another, for the better explaining and illustrating the great variety of particulars contained in his Prophecy....... The exactness of this Prophecy was fo convincing, that Porphyry could not pretend to deny it, and therefore afferted, that it could not possibly have been written before, but it must have been written in, or foon after the time of Antiochus Epiphanes ..... Others after him have afferted the fame thing, not only without proof, but contrary to all the proofs which can be had in cases of this nature, Newton, Diff, 16,1000 soint

The coast of Chittim and the land of Chittim is a general name for Greece, Italy, and the countries and islands of the Mediterranean-The coun-SWOL

him, therefore he shall be grieved and return, and have indignation against the holy covenant : fo fhall he do : he shall even return, and have intelligence with them that for fake the holy covenant. And arms shall stand on his part," or as it may be more clearly rendered, "And after him arms (that is, the Romans) shall stand up"-Wintle renders it, "But mighty powers Thall Rand up from thefe," that is, from the descendants of Chilim—" and they shall pollute the fanctuary of frength, and thall take away the daily facrifice, and they fhall place the abomination that maketh defolate; to which pallage our Saviour refers in his prediction of the destruction of Jerufalem's, and therefore fixes its ultimate reference to that event .- History fully authorizes us to apply a part of what fol-

Tries peopled by Citim, the fon of Javan, the fon of Japhet. See Newton's fifth Differtation; Bochart, Vitringa, and Wintle.

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lows to the times of Antiochus Epi phanes in its primary fenfe, and with him I prefume the double links of this connecting chain conclude; and the history of the church is then continued from the destruction of Jerusalem to the general refurrection. - "And fuch as do wickedly against the covenant shall he corrupt through flatteries; but the people that do know their God, shall be ftrong, and do exploits. And they that! understand among the people (by which is to be understood the Christians) shall instruct many: yet they shall fall by the fword, and by flame, by captivity, and by fpoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white-even to the time of the end: because it is yet for a time appointed." We have here predictions of the perfecutions to which the

the Christians were subjected, with little interruption, for the first 300 years, and of the help afforded them when fallen to the lowest state of depression, by the establishment of Christianity in the Roman Empire. This is called little help, because the church was raised only to that degree of prosperity suited to a state of trial, and continued but a short time to enjoy it; for it was soon corrupted by those who "clave to it by slatteries," or worldly motives.

There was however a remnant left amidst this general apostasy; and many churches were again established "by them of understanding," to whom the little belp was also given at the time of the Reformation; but being still "the appointed time" of indignation—of the reign of Antichrist, and of warfare to the church—they were left to struggle with their various enemies; and it is expressly declared, "that some of them

them should fall-not fo much for panishment as for purification for a time only, and not for ever. And we may farther observe, that this Prophecy seems to intimate that fome of these churches should stedfastly resist these attacks, and be enabled " to stand before the Son of man," at his coming to destroy the works of Satan, and to establish his church in everlafting perfection, glory, and fecurity. Thus have we a fummary view of the history of the Christian church " till the time of the end" of that tribulation which is fo frequently the subject of Prophecy. But the angel reverts to what appears to be the principal object: of his mission—to forewarn the church of the nature and conquests of its enemies-to guard it against the varied efforts of its antagonist—to afford a solid ground for faith and hope to rest upon. when affailed by the most furious storms of the conflicting elements, deceit and rage, superstition and indifference, ignorance exollows land, and property

norance and philosophism, which fatanic art should be allowed to raise within the period allotted for the reign of Anti-christ.

timate that fome of their chareheathould

It was observed; that as the little born" in the former vision was faid to fpring from Grecia, we should naturally look to the eastern parti of the world for the scene of its action. Similar reasons will now lead us to suppose that the king now mentioned in this vision, was to arife and display his power in the west. For the angel has brought down the history to the taking of Jerusalem by the Romans; and we know the Roman Empire was at that time the reigning power. " The king" therefore thus mentioned, without any epithet or diffin guilhing appellation, we must conclude to be a Roman Power .- "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous norance

vellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined thall be done. Neither thall he regard the God of his fathers, nor the defire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces; and a God whom his fathers knew not shall he honour with gold, and filver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange God, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall VOL. II. be be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of filver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant his tabernacles of his palaces between the feas, in the glorious holy mountain; yet he shall come to his end, and none shall help him." come at birds and not king on the morn

of And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall

shall be delivered, every one that shall be found written in the book. And many of them that fleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wife shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The application of this Prophecy to the Papal Antichrist-to the conquests of the Saracen king of the fouth, and the Turkish king of the north, over the holy land and many other countriesthe escape of Arabia, and the subjection of Egypt and Barbary have been clearly, I had almost said indisputably, established by many learned Commentators. But how far this Prophecy may be confidered as a double type of Antichrift, and how much may be supposed to be yet future, are questions that can only be decided by a careful comparison with other Prophecies respecting the same period, and by the course of events which

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time shall bring to light. Mr. Wintle's translation gives a more clear view of what I consider as the primary object of this Prophecy, than the common one; I shall therefore beg leave to state it, with a few observations connected with the leading ideas of this chapter.

"For still, for an appointed time, a (or the) king shall even act according to his will, and shall exalt himself and magnify himself above every god, and against the God of gods shall he speak marvel-lously, and shall prosper until the completion of the indignation: for the decision is made."

This "king" is constantly allowed to mean Antichrist, who shall possess him-self of the Roman power of which the angel has been speaking, and assume despotic authority both in civil and religious matters, and shall occasionally exalt himself above all laws buman and divine. Yet it shall prosper till the indignation

dignation shall be completed; that is, probably till the days of vengeance against the Jews shall be accomplished k," " and the fulness of the Gentiles shall be come in:" for till then " the witnesses are to prophely in fackcloth;" or the church is to remain in a state of suffering and trial.-" Also to the gods of his fathers shall he not attend." This power, though not a faithful worthipper of the true God, shall pay no attention to the polytheifm of his Roman ancestors-he shall not attend either, to the established Christian religion, but shall corrupt it with his own vitiated mixtures;-- or to the defire of women, nor to any god shall he attend, but shall magnify himfelf above all." "The defire of women" is interpreted by Mr. Mede and Bishop Newton, as relating to the conjugal state, or the defire or affection for wives; and feems to be placed in this description of Antichrift, not merely as a striking feature of Monkish and Papal insti-

k Wintle and Mede.

tutions, but to distinguish this power from the Mahometan horn described in the former vision .- A difregard to the holy institution of marriage is indeed strikingly applicable to both Popery and Infidelity—but not to Mahometanism, where it is held in high estimation, according to antient customs and eastern manners—"Yet near to God in his feat fhall he honour Mahuzzim [or God's protectors] even near the God whom his FATHERS [the antient Romans] knew not, shall he do honour, with gold and with filver, and with precious stones, and with the most defirable things. And he shall provide for fortresses of Mabuzzim, together with God, whom he shall certainly bonour, and cause them to have dominion over many; for the land will he distribute at a price." For the application of this most accurate description of the Papal power of Antichrift, I refer the Reader to the following Chapter upon that subject.-" But at the time of the end, a king of the fouth shall push

tutions.

at him; also a king of the north shall tempestuously rush upon him with chariots and with horsemen, and with a large fleet, and shall enter into the countries, and shall overflow and pass through. He shall enter also into the land of glory, and though many shall be ruined, there shall escape out of his hand Edom, and Moab, and the chief of the Ammonites. Yet when he shall extend his power over the countries, the land of Egypt shall not escape; but he shall have dominion over the treasures of gold and of filver, and over all the defirable things of Egypt; and the Libyans and Ethiopians shall be in his steps. But rumours shall disturb him from the east, and from the north; therefore he shall go forth in great fury to destroy and devote to utter perdition many. And he shall fix the tents of his pavilion between the leas in the mountain of the glory of holines; yet," he shall come to his end, and no one shall help him. Moreover at that time fhall F 4

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fliall rife up Michael, the great prince that standeth up for the children of thy people; then shall there be a time of trouble, fuch as never was fince the existence of a nation until this time: and in this time shall the people escape!, every one that is found written in the book? Then multitudes that fleep in the dust of the ground shall awake, some to life everlafting, and others to reproaches, to confusion everlasting. And those that have wifely instructed shall thine like the folender of the firmament, and those that have made many righteous. like the stars for ever and ever. But thou, Daniel, close the words, and feal up the book, until the time of the

end:

I By this passage I apprehend is meant, not only the return of the Jews from their dispersion, but the "escape" of the holy people of God, not only Jews, but Gentile Christians; according to many passages in Scripture relative to that time, which indicate that at this time of peculiar judgment, the good shall be distinguished from the wicked. See our Lord's predictions and revelations, &c.

end: when many shall have fearched diligently, and knowledge thall be increafed." The accomplishment which the former part of this Prophecy has received in the conquests of the Mahometan power, is confessedly accuratebut much remains to be fulfilled; and many reasons might be produced to authorize the conjecture, that even that part of the Prophecy will hereafter receive a more full and perfect accomplishment.—The change is so abrupt, that it is yet difficult to decide, whether by "HE shall enter also into the land of glory," be meant "the king of the north" [the Turks in particular], or " the king" first mentioned, that is, the power of Antichrift, which is the principal subject of the Prophecy in another form. -Of one thing

m Dr. Doddrige remarks, in his note on our Lord's Prophecy, "Jerusalem shall be trodden down, till the time of the Gentiles be fulfilled," that "the time of the Gentiles," means "the time when they shall be visited, and punished," and this accords with the time of the reign of Antichrist. He farther

thing however we are certain, that the "end" of this king, whether Mahometan, or Infidel, is to be exactly similar to the end of the Grecian little horn, and the horn of the fourth beast in the former visions; "yet he shall come to his end, and none shall help him." We may likewise presume, that the end of this king shall take place at the fame time with that of these little horns, and with the recal of the Jews from their dispersion, which is mentioned according to the angel's promise to inform Daniel "what should befal his people in the latter days."

The conjecture therefore that these are all branches of the same power, that

observes, "Thus the Turks, or some other Antichristian Power, may continue possessed of the Holy Land till the restoration of the Jews: for we can hardly suppose their way to it should then be opened by the conquest of a Christian power." Of one thing however we are certain, that the "end" of this "King," whether Mahometan or Insidel, is to be exactly similar to the end of the Grecian little horn, &c.

must

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must together die, when their root is destroyed, is thus far confirmed.

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The Infidel Power a third Branch or Form of Antichrist Shewn to be predicted by Daniel.

I shall now take leave to suppose that I have shewn the Mahometan as well as the Papal Antichrift to be clearly depicted in the Prophecies of Daniel.-It remains to be examined whether the Infidel Antichrift was not as accurately drawn in the picture, though unobserved till the strong reflected light thrown upon it by recent events brought out the lines. The objects first in chronological order were first presented to And that this sketch of our view. the Infidel power, which we shall find was afterwards more minutely finished, was not intended to be discovered till near the time of the end—the time for its appearance is, I think, evident from F 6

orlar.

the injunction of the angelic mellenger. "But thou, O Daniel, shut up the words, and feal the book, even to the time of the end"-then "many shall run to and fro; and knowledge shall increafe."-And when Daniel "heard" the declaration of the angel concerning "the time of the end of these wonders, but understood not," and asked for an explanation, he was answered, "Go thy way, Daniel: for the words are closed up and fealed till the time of the end. Many shall [then] be purified and made white and tried: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall underfland"-or as Wintle renders this pasfage, "But though none of the wicked will attend, those of understanding shall attend." How far the present circumftances of the world indicate the arrival of this promised period of increasing knowledge of the Prophetic writings, it well becomes each in his generation to consider.

The Reader will recollect, that when confidering the vision of the beafts, and the little horn which arose among or after the ten horns, it was observed that this vision probably contained a description of the whole of Antichrift. The distinct pictures which we have fince feen of the Mahometan and Papal Forms of this power, appear to confirm this idea. And when we reflect upon the fuperior folemnity of the conclusion of this first vision, it will, I think, feem probable, that in this general description, the last of the forms it was to affume would be the most particularly noticed, if any were particularized above the reft. We shall find, I think, upon examination, that this was really the casem. It has already been

m Whether the ten horns of the beaft are literally ten kingdoms, or whether the number ten fignifies only that the Roman Empire was to be broken into many parts, and that during the existence of these numerous kingdoms the little horn should arise, is a question

been stated, that these ten kingdoms do not appear to necessarily belong to the western division of the empire; and it feems clear that this broken form is to remain till "the judgment is fet." We are therefore at liberty to suppose, that this little horn, which is Antichrift, represents both the Mahometan power in the East, and the Papal power in the West; which were in fact raised up nearly together: and if the description of this horn be found fairly applicable to another power which was to arise afterwards, within the bounds of the antient Roman Empire (as we gather from the confideration of other Prophecies), we may as naturally conclude that it was defigned to represent that power also. If this be

question not easy to decide.—The supposition of the indefinite number would remove a difficulty generally felt by all Expositors; but, as Archbishop Secker observes, "it doth not appear that any of the numbers in Daniel mean uncertainty;" and therefore it must be admitted with caution.

granted,

granted, and furely it can hardly be denied, the different opinions of Commentators respecting this little horn, so far from being discordant, will be found in unison; and more loudly sound the harmony of Prophetic truth.

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Those who see the Mahometan power in "the little horn," which arose from the fourth beast, generally suppose Egypt, Asia, and Greece, to be "the three horns plucked up by the roots before it." Bishop Newton, in his application of this Prophecy to the Papal power, considers them to be the exarchate of Ravenna, the kingdom of Lombardy, and the state of Rome; and observes, that the Pope hath in a manner pointed himself out for the person described, by wearing the triple crown."—We can at present form no opinion concerning the three horns which are to be eradicated by the

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Infidel

n Note, Diff. 14.

<sup>•</sup> Newton, vol. i. p. 485.

Infidel power; whether absolutely kingdoms be meant, or whether independent states may be considered as a sufficient explanation—but posterity may be enabled to decide upon this subject perhaps more clearly than the partial sulfilment of this Prophecy has hitherto enabled us to do, respecting the conquests of the Mahometan and Papal powers.

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In order to shew that the application of this Prophecy to the Insidel power of Antichrist, so far from doing any violence to received interpretation, does in fact more fally exemplify, more accurately accord with it; in all such circumstances as the short time that has elapsed since its development will allow us to discern, I shall shortly state Bishop Newton's explanation, as he refers the description to the Papal power?.—" And behold, in this horn were eyes like the eyes of a man,

P Newton, vol. i. p. 487.

and a mouth speaking great things"-The eyes of a man denote bis cunning and forefight, his looking out and watching all opportunities to promote his own interest"-the perspicacity and cunning of this power, who is penetrating in mysterious craft 9. "He had a mouth speaking very great things"-"thundering out his bulls and anathemas—excommunicating princes, and absolving subjects from their obedience."-" His look was more flour than his fellows" bis affumed superiority over his fellow Bishops, and Kings, and Emperors' And he shall fpeak great words against the most High" (or, as Symmachus renders it, "as the most High," which is as appropriate to the Papacy, as against is to Infidelity)-" fetting up himself above all laws divine and buman; arrogating to himself godlike attributes, and titles of holiness and infallibility, exacting obedience to bis ordinances and decrees, in preference to, and in open violation of reason, and Scripture, Wintle, &c.

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infulting men, and blafpheming God."-" And he shall wear out the faints of the most High"-" by wars and masfacres, and inquisitions; persecuting and destroying the faithful fervants of Jesus, and the true worshippers of God, who protest against his innovations, and refuse to comply with the idolatry practised in the Church of Rome"-And be shall think to change times and laws-"appointing fasts and feasts, canonizing faints, granting pardons for fins, inftituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reverfing at pleasure the 

And now let the unbiassed Reader judge, whether this description of the little horn of the fourth beast be not more strikingly applicable to the Insidel power, which we have seen arise in France, than even to the Papacy of Rome<sup>p</sup>.—If St.

P This subject will be more fully examined in the fourth Chapter of this Volume.

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Paul's

Paul's description of "the Man of Sin" be found equally applicable (and that it is, has been fatisfactorily shewn by Mr. Jones 1)—if the second beaft in the Revelation, which has hitherto baffled enquiry, . appears from examination to be the exact, and as it were the appropriate type of this fame recently-rifen power—a power which the antient Prophets and the Apostles of our Lord repeatedly declare was to arise "in the LATTER TIME of the time appointed for indignation? -in the latter times, in the last days-we cannot furely require more evidence of the justness of the application-We shall be no longer " shaken in mind" at the progress of such amazing wickedness, when

In two Sermons printed in 1794, and 1795, at the defire of numbers who were struck with the truth of the application.

ledgenent very confiderably firengthers

r Even if we date the beginning of these days of vengeance from the destruction of Jerusalem, the Papal and Mahometan powers, which arose together about the year 600, or 750, cannot be considered as completely fulfilling this Prophetic intimation.

adopted

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we fee that it is fulfilling the "fure word of Prophecy," and "understand what is to be the end thereof."

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The general Opinion concerning the SECOND
BEAST in the Revelations, considered to
be erroneous.

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It must be confessed, that the numerous interpretations concerning the fecond beaft mentioned in the Revelations of St. John, are neither compatible with each other, or fatisfactory in their application.—And this acknowledgment very confiderably strengthens the opinion, that this hieroglyphic creature delineates a Power as distinct from Popery, as Popery is from Mahometanism, but which Power had not a visible existence when most of these interpretations were written. According to the mode of explanation most commonly SW adopted,

adopted, there appears a degree of repetition in the Prophecy, and a description of the fame thing in different words, and in different ways, which we do not feem authorized to conclude is really the truth. -For it should be observed, that to describe the same appearance of a power in various ways, is totally different from describing the same power as appearing under different forms, at different periods of time. "The Pope and his Clergy," for example, is furely only the Papal Power fixed at Rome's. "The Greek Church," which was once Sir Isaac Newton's idea. cannot be a right application, because it separated from Rome before that city became the feat of the Papal Empire. The first beast is considered by Daubuz, as denoting the Antichristian civil powers which were to be within the Roman Empire, during the fecond period of the church; and the fecond beaft as denoting the Antichristian ecclesiastical

See Mede, Whiston, Newton, Waple, &c.

powers during the same space of time; and therefore he supposes the "two horns" to be the lines of the Bishops of Rome and of Constantinople. - Lowman confiders the fecond beaft to be " the Holy Roman Empire" established in Germany. Vitringa regards it as the Inquisition, and the Dominican and Franciscan orders of Monks,—Bishop Newton, Whiston, Pyle, Bishop Hurd, and Dr. S. Clarke, consider the first as the "fecular beaft," or the Civil power of the Papal Empire of Rome, acting not only at Rome, but by its ten horns, or ten kingdoms, which were formed after the first Empire was broken by the northern nations; and they suppose the second beast to be the Ecclesiastical power of Rome. on him sind Apolly wind pole as

There are indeed many objections to these interpretations, besides sameness in the beasts, and repetition of representation.—The first beast of the
Revelations, and the little horn of Daniel,

## I 119 ]

niel, are generally allowed to mean the same power, whatever that power may be.-Now if only the civil power be defignated, in what was the Antichristian horn divers from the other ten horns? Four horns, or heads, arose out of the Grecian kingdom, two of which foon fubjected the two others.-There is nothing therefore remarkable in the coming up of the little horn; it is either the kind of horn that is extraordinary, or the circumstances under which it arises. We are told t, " All the world wondered after the" (first, or what is termed by Newton and other Commentators, the fecular) " beaft."-The world was too much accustomed to Asiatic and Roman despots, to wonder at civil tyranny. It furely must have been its monstrous coalition with episcopacy—its being "feated in the temple of God, shewing himfelf as God, and speaking great things and blasphemies"-professing the religion

of the Lamb, and yet perfecuting his faithful fervants, which excited fo much aftonishment.-" The mouth that was given unto this beaft, speaking blasphemies, and the power to make war with all the faints and to overcome them," defignates the perfecuting spirit and power of Ecclefiaftical Rome in this first general description; but when the beaft appears again", with the woman (or "the great city," as this fymbol is explained by the angel) fitting upon it, these marks of the beaft are omitted, and the woman is described as " arrayed in purple, and drunken with the blood of the faints and martyrs."-And it cannot, I think, be eafily supposed, that the woman and the second beaft represent the same power, which by implication they must do according to these interpretations of its meaning.-We fee then the union of the civil and the ecclesiastical power of the Church of Rome, both in the little

Rev. xvii.

horn of Daniel, and in the first beast of the Revelations.—We may observe too, that the Dragon, the emblem of Pagan Rome, "gave his power to this beast," which I conceive to represent the junction of idolatry with civil and religious tyranny, and this must indeed seem wonderful in a professedly Christian Church.

of Scripture. It is observed by Joseph

Another reason for believing the second beast in the Revelations a Power distinct from the first, is, that there are many passages in the Apostle's description of "the perilous times in the last days," which can hardly be applied to the Papal or the Mahometan Antichrist, and certainly not to Givil tyranny unconnected with religion.

It is remarkable, that in the first Epistle to Timothy, St. Paul's predic-

<sup>\*</sup> And particularly in the Roman "king."

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tion relative to " the latter times," applies in every particular to the Papal Antichrist-And that in the fecond Epistle he fays; "This know also, that in the last days perilous times shall come, for men shall be?, &c." In the application of these words to a later period of time, we are authorized by the opinion of a most profound and fagacious interpreter of Scripture. It is observed by Joseph Mede2, " that the last times, simply and in general, are the times of Christianity; the last times in special and comparatively, or the latter times of the last times, are the times of the apostasy under Antichrist."-And we have, I think, clearly feen that " the latter end of the days of vengeance," which are "the times of the apostasy under Antichrist," are occafionally expressly distinguished. The se-

Y See 2 Tim. iii, and the four first verses of the fourth chapter, quoted page 5.

<sup>2</sup> Mede's Works, p. 804. The line back

cond and third chapters of the fecond of Peter, and the Epiftle of St. Judes, do certainly belong as little to the Papal power of Antichrift.—But do we know of no Power in these present days, to which this description will most accurately apply? Is it possible to draw a more exact picture of APOSTATE INFI-DELITY, united with DEMOCRATIC TY-RANNY? And if upon examination, we find any corresponding marks of this dreadful power in the fecond beaft of the Revelations, having already feen them in the Prophecy of Daniel, will not this agreement add fo much weight to the separate testimony of each, as altogether to be nearly demonstrative evidence to the truth of the opinion and the justness of the application? " and a s also his opinion, that when the world

But though, from the various circumflances already flated, we cannot be fur-

" the times of defoliation" - Sir That New-

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prized that most of the learned Commentators have failed in their attempts to explain a Prophecy respecting events. which to them were veiled by futurity, we have the authority of fome, who, either unfettered by fimilar prejudices, or endowed with superior fagacity, formed conjectures concerning the fecond beaft, which at once excite our admiration, and confirm the opinion which is now offered to the confideration of the publick.—The Bishop of Meaux and the learned Grotius approached more nearly to the truth than has been usually imagined, when they supposed the second beaft to denote PHILOSOPHY, " falfely fo called."-Dr. Hartley, in the conchusion of his Observations on Man, confiders "INFIDELITY as the Beaft."-It s also his opinion, that when the world shall be arrived at a certain degree of depravity, it will then be prepared for "the times of defolation."-Sir Isaac Newton, and Dr. Clarke, interpreted " the reign bezita

reign of the Beaft" to be " THE OPEN AVOWAL OF INFIDELITY"-They farther conjectured, that "the state of religion in France, and the manners of the age, combined with the Divine Oracles to announce the approaching reign of the Beaff"-And they confidered it as probable, that the Ecclesiastical Constitution of France would from be subverted, and that the flandard of Infidelity would be first let up short." And they faithing their testiment; out of the bot-

b See the conclusion of Hartley's Observations on Mani published by G. Nicol-Whiston's Dife, and Clarke's Works .- The conjecture formed by Mr. Fleming concerning the destruction of the French Monaroby under the fourth vial, before or about the year 1794, printed hearly a hundred years ago, remarkably coincides with this conclufion-with recent facts-and with the general idea of the Prophetic writings contained in this chapter. Lowman, Bishop Newton, and several others have looked to France as the foene of fome great change, or fome dreadful event that would partiscularly affect the church of Godes at ive betroops be tomleis

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supposed Rev. xi. 7. to relate to this important æra in the Christian world.

fes] shall have finished their testimony, for shall be finishing, or be about to finish, their testimony—and they were to prophely the same number of years as the first beast, that is, 1260] the beast that ascendeth [that is, ascendeth, or is ascending that the witnesses are finishing their testimony] out of the bot-

Whether Fleming's opinion respecting "the witnesses" be equally well founded with his conjecture relative to France, must remain a question. He supposes "the witnesses were slain" immediately before the Resonation, and "ascended up to the heaven of rest and security when the Protestant Churches were established." This opinion, with which Bishop Newton and many other learned Commentators concur, is very consolatory at this period of general attack; but I confess it appears to me the be attended with too many difficulties to be adopted with considence and and states to be adopted with considence and and states to me to be attended with too many difficulties to be adopted with considence and and states as a tomless

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and shall overcome and kill them."—It will appear evident that the beast thus described is the same with the second beast of the thirteenth chapter of Revelations which "ascendeth out of the earth," when we consider the numerous passages in Scripture which indicate that i the bottomless pit" does not mean the same as the sea. And this point will be found to throw considerable light upon the subject as we proceed in our endeavours to investigate it.

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[consert] which he had power to do in

The INFIDEL POWER of Antichrist shewn to be predicted also in the Revelations.

It is considered as an established point, that the beast with seven heads and ten horns, and the woman upon whose foree 4 head head was written, "Mystery, Babylon the great, the mother of harlots, and abominations of the earth," denote the Papal Antichrift, whose feat is Rome, and that the duration of this Antichriftian Power was to be 1260 years. The difficulty has been to understand the meaning of " the beaft which comes up out of the earth-had two horns like a lamb, and fpake as a dragon, exercifeth all the power of the first beast before him, and causeth the earth and them that dwell therein to worthip the fift beaft whose deadly wound was healed," deceiveth many by means of miracles [wonders] which he had power to do in the fight of the beaft, faying to them that dwell in the earth, that they should make an image to the beaft which had the wound by a fword and did liveand had power to give life unto the image of the beaft; that the image of the beaft should both speak, and cause that

that as many as would not worship the image of the beast, should be killed; and he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark, or name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast. For it is the number of a man; and his number is six hundred threescore and sixe."

## The first beast arose out of the fea,

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Various have been the conjectures concerning this mystical number—Vicarius Filii Dei, a title which the Popes have assumed to themselves, and caused to be inscribed over the door of the Vatican exactly makes 666, when decyphered according to the numeral signification of its constituent letters. Lateinos (the word mentioned by Irenæus), Romith, and Ludovicus, each contains the same number. See Pyle on the Revelations, p. 103. and Fleming, p. 140.

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that is, in prophetical language, out of, or during, violent commotions, wars and tumults, or times of violence and troubles.—The fecond beaft arises out of the earth, that is, according to general interpretation, exactly the reverse of the first description—rising gradually in times of calm and quiet, like a plant out of the earth, which establishes itself imperceptibly by a thousand roots, before it shews its head, and filently attains its destined height and strength-This beast has "two horns like a lamb." Horns are the acknowledged fymbols of strength or power—the first beast has ten horns, which are explained by the angel to be ten kingdoms which gave their power to the beaft, and thus increased his civil power.

But the horns of the fecond beaft are of a peculiar kind, they are "like a lamb, or the lamb," which fymbol throughout the Revelations represents Christ—It is this

this which has especially led to the opinion that the second beast is the Eccle-siastical power of Rome, because these horns must denote something which seems to be like Christianity—they are not said to be the horns of a lamb, but like, or resembling, the horns of a lamb.

"He speaks (however) as" in the same manner with "a dragon, or the dragon." As words proceed from the heart, or soul, or mind, which are truly the man, the real nature of this personage is thus declared in very plain terms, and so are the arts by which he shall obtain and support his power.

It appears then, that this second beast is not to wear the form of civil tyranny, but is to derive his power or strength from its semblance to the religion of Christ, or the Lamb; by which it will deceive many (who are elsewhere said to be under the influence of "strong delu-

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fion,

fion, and to believe a lie"), and will thus gain poffession of public opinion, though this "feducing form of godliness" breathes in reality the doctrine of devils."-It is usually understood that this fecond beaft is called to the falfe Prophet," or Teacher, which was taken with the (first) beast, -and " the beast that arifeth out of the bottomless pit" (or "hell, in which the dragon is afterwards bound") " and that maketh war against the witnesses, overcometh and killeth them."—This description agrees perfectly with that of his rifing out of the earth, but (unless the pit and the fea mean the fame, which I think they cannot mean) not with that of the beaft which rifeth out of the fea. -It agrees also with the power of the second beaft to give power to the image of the first beaft, to cause that as many as would not worship the image of the beast should

Rev. xix. 20. 10 obnouling Rev. xi. 7.

be killed."-This fecond beaft did not appear to make the image of the first beaft himself, but he caused them that dwell in the earth to make it : having first deceived them into obedience to his will by means of the miracles or wonders, which he had power to do in the fight of the first beast; that is, before the expiration of the 1260 years, or within his kingdom.-And fo absolute and univerfal was his fway, that " fmall and great, rich and poor, bond and free," " were deprived of all commerce with men, and civil privileges of life, if they did not in some way or other make profession of obedience to his constitutions and decreesh," and adopt fome lign, or wear fome mark denoting their enrolment into the fervice of the beaft and his image, by which they are themselves formed into an afforciation or fraternity.—And all men are considered and "treated as worthy of

death.

h Lowman, p. 190. but applied by him to the Pope.

death, who refuse an entire submission, in any particular, to these decrees." The second beast, and the image to which he gives life, are then persecuting powers. This second beast "exerciseth all the power of the first beast," that is, his tyranny extends over the minds as well as the bodies of men—their spiritual as well as their temporal interests—their religious as well as their civil liberties—he was "to make war with the saints and to overcome them, and to have power over all kindreds, and tongues, and nations."

Daubuz observes, that "the powers constituting the first beast, or Papal Rome, carried on the same design against true religion, though in another form, as the dragon did when the empire was Pagan." "It was the dragon who gave power to the first beast who spake great things and blasphemies; and all that dwell on the earth worshipped the dra-

Lowman, p. 196.

gon and the beaft, except those whose names are written in the book of life of the Lamb flain from the foundation of the world." And the fecond beaft has also the power of the dragon, whose spirit dictates his words, or doctrines and commands-but this connexion, the real origin of his power, is now more concealed from the world, who are not fo much subdued, as deceived into subjection; for it is to be remarked, that this fecond beaft has no marks whatever of civil power-The counterfeit likeness to the Lamb feduces them at first to believe that his power is from heaven. " because of the wonders that he doth in their fight," to expect from him universal happiness, and by degrees to follow his orders implicitly, however contradictory to his pretentions to true morality, truth, and genuine religion (which indeed must ever include moral virtue) till they are led "to make an image by his direction," which shall punish their credulity 40 Tue 111

dulity and wickedness by the most cruel and excessive tyranny, while it is held up to them as the idol of their affections, or their worship; and to which, by a strange infatuation, they continue to yield a willing obedience, notwithstanding the miseries it creates. "They blasphemed the name of God, which hath power over these plagues; and repented not, to give him glory"."

This image is made to resemble the sirst beast, but it is wholly unconnected with it, except as they both belong to Antichrist—It is the second which gives it life, and directs its operations—It is called the image of the first beast—which signifies the same union of tyranny, blasphemy, and idolatry, openly exerted; which it is to be observed, the second beast does not avow, or appear to exert or maintain, but secretly produces and upbolds in the image which he caused to be

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made. The form of the first beast, it should be remarked, was made up of the four beafts that represented to Daniel the four great empires of the earth; but there is some change in the order in which they are mentioned—It is not impossible but this order may be in future found applicable to the course of its conquests over the kingdoms they originally represented; for the second beaft is to have power over all kindreds, and fongues, and hations, "by means of the mage made like the fift. We may then suppose that the Image has seven heads with the name of blasphemy, and ten horns with crowns upon them"-the feven heads are explained by the angel to represent the Roman Empire, and forms of government'-the ten horns with crowns, the ten kingdoms into which the empire was broken 1, and the crowns ten kings over them which were " to receive pow-

See note, p. 147.

See Daniel's Prophecy, p. 64, 58.

er one hour with the beaft," " to give their power to him for a time, but afterwards to turn against the seat of his tyrannyk." It is like "unto a leopard," fignifying swiftness, and a motley mixture of people-and in Daniel's vision the Grecian Empire .- " Its feet are as the feet of a bear," cruelly stamping on all its prey, and standing in the former vision for Persia-" its mouth as the mouth of a lion"-which represented Affyria, or Babylon-itself the well known type of Antichristian Rome, because of its pride, blasphemy, and cruel treatment of the servants of God; and which crimes are particularly marked by the mouth of the lion, whose tremendous roar " maketh all the beafts of the forest to quake."

Nothing is here faid of the fall of three of these horns—as the little born appears now in its full power, as the beaft, that period of its history must be supposed to be passed; and I confess there being still ten, inclines me to suppose that ten denotes an indefinite number. Il See Daniel's Prophecy, p. 64,

"It has a mouth speaking great things and blasphemies, and it opens its mouth in blasphemy against God, to blaspheme his name, and his tabernacle and them that dwell in heaven."-The deadly wound of one of the heads of the first beaft-the ten kings giving it their power for a time, and then making war against it the conquest of the three kingdoms mentioned by Daniel, and the power given him by the dragon against the faints, are not properly descriptive of bimself, but circumstances of his bistory, which may or may not belong to the history of the image, but with which however the history of the image will in some respects probably be found to agree.

Here then in this IMAGE, set up by the power of the DRAGON, we find displayed to our view, the same tremendous union of civil and religious tyranny which the first beast possessed, supported by the falsebood and impossure of the second beast

beaft who caused it to be made by the dupes to his artifices. The fame blafphemy against God and his church, and his faithful fervants—the fance despotic rule over the earth in civil and religious affairs, must be visible in this image. But it does not necessarily follow that this perfecuting power should adopt the same mode of perfecution-proceed upon the fame principles, or direct itself against the famo perfors. It does not necessarily folllow that it should speak the same words of blasphemy, or that its despotifm thould wear the fame form as that which the first beast assumed .- And indeed, I cannot but think, that when the first beaft and the image are compared with attention, it will appear that a difference in these respects is strongly marked; and that the reign of the Image of the beaft is yet more fremendous in its effects upon the eternal interests of mankind, and even more generally oppressive in the exertions of its civil power. It is faid

faid of the first beast generally, that "all the world worthipped the dragon which gave power to the beaft, and they worshipped the beaft" offe; fignifying the idolatrous spiritual power, and the temporal or fecular power united in the feat of Rome.-But it is faid of the image particularly, that "as many as would not worship this image, should be killed by it," and that it should cause all persons of every rank and condition, which are expressly enumerated, either to receive a mark, acknowledging their fubmiffion or attachment, or to be deprived of their civil rights and privileges. - Now it is declared by an angel in the following chapter, that "if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the fame shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and Reformand the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints. Here are they that keep the commandments of God, and the saith of Jesus!."

It is worthy notice that the angel who thus denounced the wrath of God against the worshippers of the beast and his image, followed two others; the first of whom "flew in the midst of heaven, having the everlasting-Gospel to preach unto them that dwell on the earth, and calling upon them to sear God and give him glory, because the hour of his judgment was come."—And the second of whom declared "the fall of Babylon." Now the first of these angels is generally understood to represent the preaching of the Gospel, which was brought forth from its concealment at the time of the

angels, and in the presence xiv. 9, 10, 11, 12.

and

Reformation; and which certainly did produce the fall, or decline of the power of Babylon; which is proclaimed by the fecond angel.-And as it is according to the merciful dispensations of God's Providence to give his fervants warning of a near and imminent danger, it may be fupposed that the third angel precedes the time of the greatest danger, and most fevere trial; and thus the period of the most tremendous tyranny of the IMAGE, is fixed to be after the Reformation.-It should also be remarked, that between the descriptions of the two beafts we find the following call to particular attention to the justice of the judgments of God in making his enemies inftruments in his hand to punish each other; while the true church, his faithful fervants, fometimes afflicted, and fometimes protected, wait "with patience and faith," to fee the accomplishment of the mysteries of his word-for it is in this fense I understand these words.

"If any man have an ear to hear, let him hear. He that leadeth into captivity shall go into captivity, he that killeth with the sword, shall be killed by the sword. Here is the patience and faith of the saints"."

near and immigent distinct it may be This interpretation does certainly contradict the common opinion, that the fecond beaft is to support and advance the authority of the Church of Rome; but it must be acknowledged to harmonize with the true spirit of Christianity, and with the information which Scripture and Hiftory afford us concerning the moral government of the world; and, I think, it will be found to explain many of the difficulties attending the common application of this Prophecy. But, it will be asked, how can this interpretation be made confiftent with the twelfth verse of this chapter? " And he

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m Compare Rev. xiii. 9, 10. with Dan. xii, 10.

exerciseth all the power of the first beast before him, and causeth all the earth, and them that dwell therein, to worship the first beast whose deadly wound was healed."-In answer to this objection, I beg to observe, that the two verses which immediately follow this fummons to attention, contain the whole description of the beaft and his power in general terms—the fucceeding verses being an account of the manner in which he exercifeth his power, and are in some fort, both an amplification, and a detailed repetition of the former description.-These two verses therefore (the eleventh and twelfth) extend from the beginning to the end of the reign of the second beaft; and, confidering a great part of this reign as yet future, I must also consider it as impossible to ascertain the precise meaning of a Prophecy relating to that future.-All that can be done, and indeed all that ought to be attempted, is, to offer an explanation of this paffage, VOL. II. H and and a conjecture respecting it, which will be found to accord with this interpretation and with my general view of the Prophecy itself. The form and nature of this beast have been already considered; but the Reader will pardon something like repetition in Mr. Lowman's words, for the sake of his authority.

"I farther beheld in my visions another appearance as of a second wild beast rising out of the earth, which had two horns like the horns of a lamb, but his voice was like that of a dragon, to represent another persecuting government exercising its authority with a shew of meekness and charity, but carrying on the opposition of the Devil, the old Serpent, to pure religion, and promoting idolatry by persecution." Mr. Lowman proceeds to paraphrase the twelfth verse

Lowman, p. 182.

thus:

thus; "And this second persecuting power had all the powers of the first, or new revived form of Roman government, and used its authority to spread the power of the new Roman government, beyond the bounds of its proper dominion, so as to oblige the several nations to yield obedience to the new authority revived in the city of Rome, after it had been so long deprived of all authority, and seemed to have lost all hope of recovering it."

It has also been already shewn in what manner we are to understand the second beast is said "to exercise all the powers of the first beast, before him"." And the angel's explanation of the seven heads? will

" See page 127, &c. ) to here's sales lister

P "And there are feven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the H2 eighth,

will perhaps authorize us to suppose that the worship, which the second beast caused

eighth, and is of the feven, and goeth into perdition." These seven kings denote the seven forms of the Roman government-first Kings, second Confuls, third Dictators, fourth Decemvirs, fifth Military Tribunes, fixth Emperors, feventh Gothic Kings, and Exarchs of Ravenna, eighth Popes .-The fixth head, which was existing at the time of the vision, received "the deadly wound" from the hand of Odoacer in 476, when the Western Empire was completely destroyed and the government of Rome entirely changed.—" After a reign of fixty years the throne of the Gothic Kings was filled by the Exarchs of Ravenna, the representatives in peace and war of the Emperor of the Romans. Their jurisdiction was foon reduced to the limits of a narrow province, but Narles himself (the general of the Eastern Emperor Justinian), the first and most powerful of the Exarchs, administered above fifteen years the entire kingdom of Italy..... Under the Exarchs of Ravenna, Rome was degraded to the fecond rank." Gibbon, vol. iv. p. 313. The eighth head was to be of the feventh, which was to endure comparatively but a short time, and had but little power. And we accordingly find the conqueror of Italy, Pepin, King of France, invefted dicain the

caused to be paid to the beast whose deadly wound was bealed, alludes particularly to the image which he caused to be made in his form of eivil tyranny. The feven heads represented feven mountains (the type of Rome), and also feven kings, or forms of the Roman government; -the head which received the deadly wound was the imperial or monarchical form of government; and great aftonishment is expressed that this mortal wound to the civil power should be healed in fuch a manner, that Rome should regain the possession of this civil power, raise it to a higher pitch of tyranny than ever-exercise it in a neco manner, and reign as the Antichristian beast over the whole world. How far this explain

the Pope, or fovereign Pontiff of Rome, with the exarchate of Ravenna in 756—and that foon after he became possessed of the fovereignty of Rome, and the kingdom of Lombardy.—Then was completed that union of civil and ecclesiastical tyranny which constitutes the reign of the Antichristian beast.

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nation corresponds with the biftory of the image the likeness of the beast-let the Reader judge.- I shall however, in support of the preceding interpretation?, beg to observe, that of the seven last plagues which are poured out 4, there is one, and but one (which is poured out upon the fun, the emblem of France according to the general interpretation) which "gives power to the fun to scorch men with fire."-The vials being filled with wrath, must torment the objects upon which they are poured out; but it is evident that the fourth vial makes the objest of its fury also the instrument or agent of punishment to others—that it is the only one that acts in this manner-and that this vial immediately follows a voice from the altar, praising God for the a truth and righteousness of his judgments," in having judged or determined that blood should be given to those to

P Rev. xiii. 9, 10.

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drink, who had shed the blood of Saints and Prophets'. The power of the sun is, therefore, I imagine, to be the means of darkening ibe kingdom of the beast," which is the object upon which the sist will is poured out, and it may also be instrumental in some way or other, in executing the wrath which the sixth is to pour upon the river Euphrates."—Its sirst office is "to stored men with sire," and it is next to strike the inhabitants of the kingdom of the beast, "with blindness, and with pains, and sores," from its extreme heat; alluding to the well known effects of the sun in the hottest

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It is to be remembered, that I consider the feven vials as continuing in force, though not perhaps with equal violence, from their successive beginnings till the time of the end. And, I apprehend, that the voice from the altar refers as much to the succeeding, as to the preceding judgments of God. Many arguments might be adduced in favour of both these suppositions.

<sup>5</sup> This was written in the year 1797.

climates .- It is expressly faid, that "the men who were fcorched with great heat by the fourth vial, blasphemed the name of God, which hath power over these plagues, and repented not of their deeds, to give him glory," that is, did not acknowledge the justice of his judgmentsperhaps even denied that they were judgments, attributing their fufferings to mere fecondary causes.—It is also said that when the fifth vial was poured out, "they blasphemed the God of beaven," (indicating, I prefume, a still bolder kind, or higher degree of blasphemy') " and repented not of their deeds,"-It cannot therefore be doubted that this

off relation I could be remembered, thoo I confuler the

It was asked by Bishop Prideaux, about the year 1650, "Whether Socinianism and slighting of all antiquity be not an introduction to Paganism and Atheism?" Introd. to Hist. p. 155. fifth Edit. 1672. Barruel and Robison will convince us of the rapid progress made by Deism within the last fifty years towards Atheism, and "every evil work."

period, during the violence of the fourth, and fifth vials, will be remarkable for GENERAL profaneness, and irreligion, and depravity of beart, and corruption of manners, as well as for the avenging judgments of the Almighty; and, I confess, it appears to me little less certain, that the fourth, fifth, and fixth vials are contemporary with the reign of the second beast and his image—Let us now examine farther, how far the character of that reign will agree with the character of these vials.

I consider the second beast and his image to be connected just as the dragon and the first beast were connected.—
The idolatrous spiritual power of the dragon was visibly exerted in ecclesial-tical tyranny, which the world saw united with civil tyranny in the first beast.—
But a great change having taken place in the earth before the rising of the second beast—" the great city having been divided.

divided into three parts," at the Reformation (that is, the three Confessions as they are called, Roman Catholic, Lutheran, and Calvinist; see Jurieu and other Commentators) by which the power of the first beast was confiderably weakeried, and the minds of men emancipated from the chains of ignorance and superstition which had held them enflaved to the power of Babylon, "which now came up in remembrance before God" - the dragon raises up another beaft, in a form better fuited to the state of the world towards the end of the time appointed for his reign.—For this beaft is not to continue beyond, only until the termination of the 1260 years appointed for the dominion of Antichrist-a great part of which term was expired before his reign commenced.

I am aware it has been objected, that as this division of the great city is mentioned tioned after the pouring out of the feventh vial, it cannot, without violating the order of time, be referred to the Reformation. But I conceive this earthquake to be a particular judgment upon the great city, or the power of Rome, rather than the effect of the feventh vial. If we compare Rev. xi. 13. we shall find the earthquake that destroyed the tenth part of the city, and 7000 men, took place during the second woe. For by the Same bour, is to be understood the time of the second woe, or, according to the eastern mode of expression, " the reign of the angel of the fecond woe trumpet," alluding to an opinion, common in the East, that different angels, good or bad, were permitted to exercise authority during different portions of the day, and over different regions of the earth". Now

cion.

<sup>&</sup>quot; Our Lord, accommodating his language to this popular opinion, fays, "This is your bour, and the powers of darkness."

the fecond woe began when the Turkish Empire was established in 1005, or in 1299, and is yet in power; and there is nothing in this expression to fix this earthquake at any particular time within the hour's. From the context however, or rather from the course of events, I fuppose this earthquake is to be placed near the end of the second woe, and after the earthquake which divided the city into three parts.—The earthquake mentioned Rev. xi. 19. I apprehend to be distinct from these, and to synchronize with the third woe, and the feventh vial, which is to have univerfal power and effect (being poured into the air, to de-East, that different decess, good or back.

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<sup>\*</sup> In like manner "the three unclean spirits (Rev. xvi. 13.) out of the mouths of the dragon, the beast, and the salse Prophet," must not be supposed to make their first appearance under the sixth vial. They might have been at work for a course of ages, but they would now unite their arts and powers, and be peculiarly active just before "the great day of battle." (Rev. xix. 19.)

note both its extensive operation, and the utter destruction of the Antichristian power-the air being represented in Scripture, as the feat of the power and authority of Satan), and to bring sudden destruction on all the enemies of Christ. when the feventh trumpet founds the termination of the days of vengeance. Instead of breaking the order of time, this idea places the earthquakes in regular fuccession, marking the most striking events in the history of the church; and it will probably be confirmed, when we observe further, that when the earthquake, which divides the city into three parts, is mentioned, nothing is faid of the great change made from mifery to happiness, by the finishing of the days of wrath, or the found of the feventh trumpeton the contrary, it is expressly declared. "Babylon came up in remembrance before God," as if after having been fuffered to pursue her career for some time unmolested, she was now to become the partiworthip

particular object of punishment, and to receive the first " cup of the wine of the fierceness of the wrath of God." This first carthquake I therefore suppose to represent the time of the Reformation, and am inclined to place it as contemporary with the first effect of the fourth vial, poured out upon the fun, or ruling power, which was clearly the Pope, till "his city was divided," and then the king of France, who had given him his power and fplendour, arofe as he declined; but the storm which followed it, I consider as continuing to beat upon "the men who have the mark of the bealt for Babylon], and who worship his image," to the present hour. Many of "the islands," or petty states in his peculiar territory are already loft, and the mountoins of his ftrength are gone The "great hail," the usual symbol of the irruption of a barbarous people, is now the plague of those men, who, having the mark of the beaft, by an extraordinary infatuation -imeg worship

worship the image, which is the appointed agent of its destruction (for this " hail falls from beaven"), and yet "blafpheme the name of God, who hath power over these plagues." The Papal sun, though fuffering a very confiderable diminution of its own glory, "had power. given it to fcorch men with fire." Of this the history of the Reformation will furnish abundant evidence. The crown of France, which had been a zealous agent in the business of massacre and intolerance - witness St. Bartholomew's day, and many other fcenes of bloodbecame the acknowledged Sun2 of the political sphere in the reign of Louis the fourteenth, when it reached the meridian of its glory. This fun did also "forch men with fire," as the revocation of the edict of Nantz, and the thousand barbarities which mark this vaunted Augustan reign, will amply testify. But the

<sup>2</sup> See Fleming, p. 53.

dregs of the cup of retaliation were now to be poured out upon this devoted kingdom-its Regal fun was blotted from the political heavens, and a more tremendous Meteor took poffession of the darkened sky .- Then did the fecond earthquake, "in which the tenth part of the city," or one of the ten kingdoms "fell," convulse the earth. For I presume the fecond earthquake to represent the Revolution in France, and at that period (that is, still under the fourth vial) I date the commencement of the reign of the image, though I conceive the fifth vial is now poured out, and conjecture that the fixth is near. The confequences of this earthquake will be more generally felt, and excite more general terror than the plagues of the first, fo that at last the remnant will be affrighted, and give glory to the God of heaven, and thus they perhaps will find protection

2 See note, p. 151.

from

from the effects of the third woe, and the feventh vial, which I imagine will fall with peculiar violence "upon them which destroy the earth," by the united powers of Infidelity and Democratic tyranny, or, in other words, the second beast, and the image.

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And now may I not ask, whether we have not ourselves seen a Power gradually rise from its den, where it has long been strengthening itself, and from whence it has long sent forth the sumes of an intoxicating poison to prepare the world for its appearance, which exactly resembles this second beast? Have we not seen apostate Infidelity under the name of Reason establish its dominion over the minds of men by its pretensions

fions to a refued religion, a pure morality? Are not the doctrines of LIBERTY and EQUALITY, doctrines most perversely drawn from the religion of the Lamb, the HORNS of its fascinating power? Does it not unite the subtlety of the serpent, with the fury of the dragon?-promise universal happiness, but lead to univerfal misery? Has it not " caused them that dwell on the earth to make an IMAGE to (or like) the beaft which had the wound by a fword and did live?" An IMAGE in the form of the antient Roman government, which has already obliged many of the nations to yield obedience to its new revived authority? exercifeth all the civil and religious tyranny of the first beast, or the Papal power of Antichrift, by depriving all men of their civil and religious privileges, who will not receive the mark of name of Keason effablishing dominion

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<sup>-</sup>Helong \* See Barruel and Robifon, 511 1075

who has "made war with the faints," or servants of God, and has "overcome many;" and who now openly blasphemes the God of heaven?

Antichtift is fixed at

To what height of enormity-to what extent of dominion-the power of this tremendous image will be permitted to rife, must remain for futurity to difcover.-But who will now fay it is impossible, or even improbable, that the city of Rome thould foon become the feat of this devastating tyrant !- should foon become the feat of the Empire of APOSTATE INFIDELITY, OF ATHEISM. as it has already been of PAGANISM, and POPERY: and thus render the refemo blance between the image and the first beaft yet more literally complete !- Nay, who will dare pronounce that this most dreadful Power of Antichrift, which has arisen in the north, shall not "plant the taber-STATION

tabernacles of his palaces between the feas, in the glorious holy mountain ??"

or fervious of God, and has a overcome

It is observable, that the duration of the most wonderful form of the Papal Antichrist is fixed at 1260 years-from whatever time it obtained its power.-The conquests of the Mahometan Antichrist were also determined to an exact point-but no limits feem to be fixed for the power or the duration of the power of the Infidel Antichrift-If the reason of this distinction be asked, it may perhaps be answered, Because this was to be the last form under which Antichrist should appear-" When the Son of man cometh, shall he find faith on the earth ?"-And, because our Lord, who declares he will come "fuddenly and unexpectedly, as a thief in the night," will himself take exemplary ven-

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dreadled Power of Antichrift, which has

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geance of this most daring and most bitter enemy to his name, his religion, and his fervants-" If judgment begin at the house of God," alluding to the calamities of his chosen people the Jews, and the trials and corrections of the Christian Church, "what shall the end of these wicked be?" It is expressly faid that things " should be bastened towards the end, for the fake of the elect." The Mahometan and Papal Antichrifts have been allowed to decline gradually before the time of their final destruction-but the apostate Insidel Antichrist may perbaps, I had almost said probably, be cut down when at the height of its conquest, and its glory, by some fignal difplay of divine power-when the whole of Antichrift shall be destroyed-the ancient people of God " shall be delivereda"-and the glorious kingdom of Christ shall be established, according to the antient expectation of Jews and Christians, in peace, holiness, and happiness for ever.

of suifalls ". bdC To Short sit

I have thus endeavoured to explain fome of the various reasons which induce me to confider APOSTATE INFIDELITY. or ATHEISM, as one of the three principal forms of Antichrift by which the church of Christ was to fuffer 1260 years—as having been described by Prophecy exactly as it now appears in the world—as having appeared As A POWER ACTING BY A DELEGATE exactly at the time it might have been expected to appear—as being the predicted scourge of the corrupted church of Christ, and the last form of power which its enemy will be permitted to affume.-In this Chapter I have nearly confined myself to the Prophecies of Daniel and of St. John, because they contain the principal passages which a fuperficial reader might imagine to be irreconcileable with the opinion which I

prefume to offer, and with the interpretations of the best Commentators refpecting the Church of Rome! And I trust it will now appear evident, that this opinion (fuppoling for a moment it be admitted as itself incontrovertibly just), arising out of EVENTS ACTUALLY PASSING BEFORE OUR EYES, which not only accurately fulfil "the word of Prophecy," but are utterly inexplicable without this key to point out their connexion with the past and future parts of the great plan which Prophecy displaysdoes in no respect contradict or invalidate the decided opinion of these learned men, that the Church of Rome is Antichrift.-Some of the most able and intelligent among these Commentators did indeed form nearly the fame idea; and the accuracy of their conjectures concerning the time and the country wherein the power of Infidelity should first arise and reign, must be esteemed a ftrong

strong confirmation of its truth even to us who have been brought by the stream of time to scenes which lay beyond the limits of their fight. I have only contended for a more appropriate application of those parts of the Prophecies which appeared to most of them difficult, incongruous, and of doubtful reference to the Papal power. But while I confider this point as established by their labours beyond the possibility of injury, and the Prophecy respecting Mahometanism as having been immoveably fixed by proofs equally clear, I contend that APOSTATE INFIDELITY, and its delegated instrument, DEMOCRATIC TY-RANNY, have been predicted with equal precision; and that POPERY, MAHO-METANISM, and INFIDELITY, are ALL parts of the same Antichristian Power, and fubject to the same fate.

The following Chapters will shew the exactness

wherein the power of Infidelity fronts

exactness with which the events of History correspond with the received interpretations concerning Popery and Mahometanism-trace the rise and progress of the Power of Infidelity, and point out the equal exactness with which it fulfils the Prophecies concerning it, with as much minuteness as the limits of this work will permit; and with a view to prove that these three branches of Antichristian Power form different parts of a general scheme of Prophecy.-And I trust it will be found, after an attentive examination, not only that this opinion is well founded, but that it shews the fcattered rays of Prophetic light to be directed towards one point, gives harmony and connexion to the Apocalyptic visions, and explains the present fearful state of human affairs to be perfectly confistent with the Providence of God; and ultimately tending, under his direction, to the completion of the great,

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UNVARYING PLAN OF HIM WHO "RUL-ETH THE MADNESS OF THE PEOPLE," AND WHO MAKETH EVEN "THE WRATH OF MAN TO PRAISE HIM."

or the Power of Lugarilly, and point out the educat exactness write which it foliats me Prophedes concerning it, with as and in minimeness as the limits of this work will perruit and with a view to coverthat thefe three by manes of Aretichniftan Power form different parts of s ceneral Ichieme or Prophecy -- And I trulk it will be found, after an attentive configuration, not only that this opinion well founded, but that it drews the cattered mys of Prophetic light to the threated towards, our point, gives thatmony and connexion to the Appear volte visions and explain the present reg 20 or enote against to each tother. tectly considert with the trovidence in and arban Leville and Visionaria bas a bold direction, to the completion of the preasi-- V. 17 .

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brillianty of the Church of Rome.

CHAPTER THE FIRST.

A combination of Prophecy with Hill

THE RISE, PROGRESS, ESTABLISH-MENT, AND DESTRUCTION OF THE PAPAL POWER OF ANTICHRIST.

To guide our enquiries to the right

As this was the greatest corruption of Christianity that was to be permitted to take place in the world, it cannot be thought extraordinary, that more of the Prophecies, which we have brought forward to the notice of the Reader in the Introductory Chapter, are applicable to it, than to any other branch of Antichristian Power. As both Mahometanism and Infidelity consisted more of open hostility, they were likely to be better

distinguished by Christians, without the aid of such strong prophetical light, as that which is afforded to expose, and to bring into full view, the counterseit Christianity of the Church of Rome.

A combination of Prophecy with History will shew with what perfect exactness this Papal Power of Antichrist is marked out by the Prophets Daniel, St. Paul, and St. John.

PAPAR POWER OF ANTICHRIST.

To guide our enquiries to the right points of observation, St. John has designated, by certain appropriate allusions and descriptions, the peculiar nature of this power, the time when it began to manifest itself to the world, and the feat of its authority and government.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, hav-

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ing seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. This wonderful heast with a crown on each horn, and a blasphemous inscription on each of his seven heads, denoted the new form of government that was to be erected in the city of Rome, by the great commotions of the world, after the Imperial Power had been destroyed, and the Empire was divided into ten distinct and independent sovereignties.

Apostle afterwards gives of this beast, it will greatly assist our inquiries to discover by a given number, when this Antichristian power shall arise; and from thence ascertain with more precision what Power is meant by this prophetical representation. Here is wisdom: let him

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Lowman on the Revelations, p. 173.

Lowman, p. 1911/1996 Loop gani for mot

that bath understanding, count the number of the beaft: for it is the number of a man, and his number is fix hundred threescore and fix 4. If we compute this number 666° from the time when St. John faw this Prophetic vision, we shall find that this new Power was established at the termination of this mystic number of years. St. John was banished to the isle of Patmos in the latter part of the reign of Domitian, and returned from thence immediately on his death. Domitian reigned from 81 to 96. Now St. John faw the vision in the isle of Patmos; and it is generally acknowledged, that the Papacy received the temporal power, and became the beaft, in 756.

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their fillian bower that arre: and frem

d Rev. xiii. 18.

It is very remarkable that this mystic number fhould fo accurately apply both to the time when the Papal Antichrift established his reign, and the titles he affumed. See note to the Introductory Chapter, p. 129. Pyle's Paraphrase, p. 105. Newton, vol. iii. p. 390. Lowman, p. 194. ... wol 4 ...

## [ 175 ]

The feat of this Power is fixed at Rome. THAT GREAT CITY, which in the times of Pagan idolatry had been the. mistress of the antient world by the force of her arms, became in more modern ages, by the establishment of her spiritual laws, fo much exalted in power, as to reign over the kings of the earth. The woman, upon whose forehead was inscribed Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth, is, according to the explanation of the angel, the city of Rome; for the seven beads of the beast that carried her are seven mountains on which the woman fitteth, and the woman which thou fawest is that great city, which reigneth over the kings of the earth. Rome is well known to be built upon feven hills; and at the time when this revelation was communicated to St. John, its dominion was extended over all the known worldf. The sales as a second

-tur- are interpreted to mean fiver no majer, as

f "It seems intended by the angel's interpre-

Furnished with these plain directions by the Apostle, we proceed to trace the gradual rife and progress, decline and fall of the Man of Sin, as presented to our view by history and the course of prefent events, and the state of the series

tural level for much exalted in powers a No opportunity could be more favourable for the display of his ambition, his deceit, and his superstition, than the unhappy state of the Christian world in the fifth century. The members of the

recitived Romes for the fever hand tation that we should consider the city of Rome as marked out in this Prophecy for the feat of government to prevent mistakes, that we should not understand this Prophecy of an empire or government in any other place than the city of Rome, though it should take the name and style of the Roman Empire, as the Greek Emperors and the Emperors of Germany have severally done. This may give us a good reason why the city of Rome in this Prophecy is described by its natural situation, as well as by its government, and why feven beads are interpreted to mean feven mountains, as well as seven kings." Lowman, p. 177.

tation

eastern

eastern and the western churches were divided into parties, by religious disputes the most unimportant; in consequence of which, they persecuted each other with the greatest animosity and rancour. They were erroneous in faith, and degenerate in practice; and their credulity and ignorance fully prepared them for the reception of him, whose coming was after the working of Satan, with all power, and signs, and lying wonders.

His temporal dominion arose out of the ruins of the Roman Empire. The change of the seat of government to Constantinople, and the dethronement of Momyllus Augustulus, were events that led immediately to the establishment of a new Power. Augustulus was deposed by Odoacer, King of the Heruli, in the year 476, who thus gave the

contribute much made to it, def ned the dank a

sidered salt at in 8 2 Theff. ii. 9.1 cambatanton por

deadly wound to the western Empire<sup>h</sup>. "This last Emperor of the West would be less entitled," says Gibbon<sup>1</sup>, "than his

Motheim, vol. i. p. 228.

directly.

1 Gibbon, vol. iii. p. 494. 4to. Edit. After the example of Mr. Whitaker in his excellent View of the Prophecies, I shall introduce into this and the following Chapter, feveral striking passages from The Decline and Fall of the Roman Empire, which show the completion of Prophecy. Gibbon has already rendered great service to this subject, as may be feen by referring to vol. i. c. 2. and he might contribute much more to it, did not the limits of my work confine me to particular quotations. Although as a disciple of Voltaire he delighted to asperse the characters of Christians, and represent every circumstance to their disadvantage; yet he was obliged as an Historian to listen to the voice of truth, and not to suppress important facts and events. His statements, even partial as they sometimes are, render him a powerful witness against Infidelity, by which he is manifestly actuated; and in favour of Christianity, which is fo frequently the fubject of his profane farcasms. Not aware of the obvious use that may be made of his representations, like the idle fervant in the parable of

his more immediate predecessors to the notice of posterity, if his reign, which was marked by the extinction of the Roman Empire in the West, did not leave a memorable era in the history of mankind."-Such was indeed the case, for thus the beaft was wounded-be that letteth was taken out of the way; and few obstacles remained to retard the full developement of the Man of Sin. Thecdoric, the fucceffor of Augustulus, by removing the feat of Empire to Ravenna, took from Rome all its dignityher fenate and confuls were abolished. and the was reduced to the level of the other cities of Italy. One droe simila pennium. Three fullordinate provinces

" \* During a period of 200 years, Italy was unequally divided between the kingdom of the Lombards, and the ex-

of the talents, "he is condemned out of his own mouth."

both in peace and warp she Supremacy of

Gibbon, vol. iv. p. 443.

OOM

archate of Ravenna. The offices and professions, which the jealousy of Constantine had separated, were united by the indulgence of Justinian; and eighteen successive Exarchs were invested in the decline of the Empire, with the full remains of civil, of military, and even of ecclefiaftical power. Their immediate jurisdiction, which was afterwards -consecrated as the patrimony of St. Peter, extended over the modern Romagna, the marshes or valleys of Ferrara and Commachio, five maritime cities, from Rimini to Ancona; and a fecond, inland Pentapolis, between the Adriatic coast and the hills of the Apennine. Three fubordinate provinces of Rome, of Venice, and of Naples, which were divided by hostile lands from the palace of Ravenna, acknowledged, both in peace and war, the supremacy of the Exarch. The dutchy of Rome appears to have included the Tuscan, Sabine, and Latian conquests, of the first archate 400

400 years of the city; and the limits may be distinctly traced along the coast, from Civita Vecchia, to Terracina, and with the course of the Tyber from Ameria and Narni to the port of Ostia."

enthopped tentageness decided for his ab-

"1 Rome was oppressed by the iron sceptre of the Exarchs, and a Greek, perhaps an eunuch, infulted with impunity the ruins of the Capitol."...... "On the map of Italy, the measure of the exarchate occupies a very inadequate space, but it included an ample proportion of wealth, industry, and population. The most faithful and valuable fubjects escaped from the Barbarian yoke; and the banners of Pavia and Verona, of Milan and Padua, were displayed in their respective quarters, by the new inhabitants of Ravenna. The remainder of Italy was poffeffed by the Lombards."

Gibbon, vol. iv. p. 444, 445.

Gibbon, p. 4.79.

"m The Bishops of Italy and the adjacent islands acknowledged the Roman pontiff (Gregory the Great) as their special metropolitan. Even the existence, the union, or the translation of episcopal seats, was decided by his absolute discretion; and his successful inroads into the provinces of Greece, of Spain, and of Gaul, might countenance the more lofty pretensions of succeeding Popes."

eastern or Greek Emperor Leo; but the Popes exhorting the Italians not to separate from the body of the Roman monarchy, the Exarch was permitted to reside within the walls of Ravenna, a captive rather than a master: and till the imperial coronation of Charlemagne, the government of Rome and Italy was

m Gibbon, p. 459.

a Gibbon, vol. v. p. 111.

exercised in the name of the successors of Constantine. The liberty of Rome, which had been oppressed by the arms and arts of Augustus, was rescued, after 750 years of servitude, from the persecution of Leo the Isaurian. By the Cesars, the triumphs of the Consuls had been annihilated: in the decline and fall of the Empire, the God Terminus, the facred boundary, had insensibly seceded from the Ocean, the Rhine, the Danube, and the Euphrates; and Rome was reduced to her antient territory from Viterbo to Terracina, and from Narni to the mouth of the Tyber."

Emperors was extinguished, the ruins of Rome presented the sad image of depopulation and decay: her slavery was an habit, her liberty an accident; the effect of superstition, and the object of her

whatever is perfidious the extremes of

elect forme judges in peace and forme

own amazement and terror. The laft veftige of the fubftance, or even the forms, of the constitution, was obliterated from the practice and memory of the Romans; and they were devoid of knowledge, or virtue, again to build the fabric of a commonwealth. Their scanty remnant, the offspring of flaves and strangers, was despicable in the eyes of the victorious Barbarians. As often as the Franks or Lombards expressed their most bitter contempt of a foe, they called him a Roman; 'and in this name,' fays the Bishop Liutprand, 'we include whatever is base, whatever is cowardly, whatever is perfidious, the extremes of avarice and luxury, and every vice that can proftitute the dignity of human nature.' By the necessity of their fituation, the inhabitants of Rome were cast into the rough model of a republican government? they were compelled to elect fome judges in peace and fome leaders in war: the nobles affembled to delideliberate, and their resolves could not be executed without the union and consent of the multitude. The flyle of the Roman senate and people was revived, but the spirit was fled; and their new independence was disgraced by the tumultuous conflict of licentiousness and oppression. The want of laws could only be supplied by the influence of religion, and their foreign and domestic counsels were moderated by the authority of the Bishop. His alms, his fermons, his correspondence with the kings and prelates of the West, his recent fervices, their gratitude, and oath, accustomed the Romans to consider him as the first magistrate or prince of the city. The Christian humility of the popes was not offended by the name of Dominus, or Lord; and their face and inscription are still apparent on the most ancient coins, Their temporal dominion is now confirmed by the reverence of a thousand years; and their noblest title boss

title is the free choice of a people whom they had redeemed from flavery."

" Liutprand, king of the Lombards, and the Exarch of the Greek Emperor, marched to the conquest of Spoleto and Rome: the ftorm evaporated without effect; but the policy of Liutprand alarmed Italy with a vexatious alternative of hostility and truce. His successor, Aftolphus, declared himfelf the equal enemy of the Emperor and the Pope: Ravenna was fubdued by force or treachery; and this final conquest extinguifhed the feries of the Exarchs, who had reigned with a fubordinate power fince the time of Justinian, and the ruin of the Gothic kingdom. Rome was fummoned to acknowledge the victorious Lombard as her lawful fovereign; the annual tribute of a piece of gold was fixed as the ranfom of each citizen. alon is now confirmed by the rever

10 den P Gibbon, vol. v. p. 114, 115. 11 6 10

title

and

and the sword of destruction was unsheathed to exact the penalty of her disobedience. The Romans hesitated; they intreated; they complained; and the threatening Barbarians were checked, by arms and negociations, till the Popes had engaged the friendship of an ally and avenger beyond the Alps."

"In his diffress the first Gregory had implored the aid of the hero of the age. of Charles Martel, who governed the French monarchy with the humble title of Mayor, or Duke, and who, by his fignal victory over the Saracens, had faved his country, and perhaps Europe, from the Mahometan yoke. The ambaffadors of the Pope were received by Charles with decent reverence: but the greatness of his occupations, and the shortness of his life, prevented his interference in the affairs of Italy, except by a friendly and ineffectual mediation. His fon Pepin, the heir of his power and virtues. .745×

virtues, affumed the office of champion of the Roman Church. Baro of bediesed

obedience. The Romans hefitated; they When Aftolphus began to make preparations for the conquest of Rome, "the terrified Pontiffs, Stephen II. addreffes himfelf to his powerful patron and protector, Pepin; represents to him his deplorable condition, and implores his affiftance. The French Monarch embarks with zeal in bis cause, crosses the Alps A. D. 754. with a numerous army; and having defeated Astolphus, obliged him by a folemn treaty to deliver up to the fee of Rome, the exarchate of Ravenna, Pentapolis, and all the cities, caftles, and territories, which be bad seized in the Roman dukedom. It was not however long before the Lombard prince violated without remorfe, an engagement which he had entered into with reluctance. In the year

fon Pepin . 853. q i. lov , mishoM Power and

a friendly and ineffectual mediation. His

755, he laid siege to Rome for the fer cond time, but was again obliged to fue for peace, by the victorious arms of Pepin, who returned into Italy, and forcing the Lombard to execute the treaty be had fo audaciously violated, made a new grant of the Exarchate, and of Pentapolis, to the Roman Pontiff and his fucceffors in the apostolic See of St. Peter. And thus was the Bishop of Rome raised to the rank of a temporal Prince." The fplendid donation was granted in fupreme and absolute dominion, and the world beheld for the first time a Christian Bishop invested with the prerogatives of a temporal prince; the choice of magiftrates, the exercise of justice, the impofition of taxes, and the wealth of the palace of Ravenna..... "Before the end of the eighth century fome apostolical scribe, perhaps the notorious Isidore, composed the Decretals, and the Dothe claim of the lawful inheritance. The

ba

Gibbon, c. 49. p. 124, 125, 126.

nation of Constantine, the two magic pillars of the spiritual and temporal monarchy of the Popes. This memorable donation was introduced to the world. by an Epistle of Adrian the first, who exhorts Charlemagne to imitate the liberality, and revive the name of the great Constantine. According to the legend, the first of the Christian Emperors was healed of the leprofy, and purified in the waters of baptism by St. Silvester, the Roman Bishop. His royal profelyte withdrew from the feat and patrimony of St. Peter; declared his resolution of founding a new capital in the East; and resigned to the Popes the free and perpetual fovereignty of Rome, Italy, and the provinces of the West. This fiction was productive of the most beneficial effects. The Greek princes were convicted of the guilt of usurpation; and the revolt of Gregory was the claim of his lawful inheritance. The fovereignty of Rome no longer dependnorten ed

ed on the choice of a fickle people; and the successors of St. Peter and Constantine were invested with the purple and prerogatives of the Cesars."

col a new and extraordinary for Thus did the mystery's of iniquity begin to work, with all deceivableness of unrighte-Thus was the fovereign Ponousness. tiff mighty in powert, but not by his own power; and thus did he practise and prosper, and through his policy he caused craft to prosper in his hand. Thus Rome " acquired a new feat and dominion in this patrimony of St. Peter, which has continued for above a thousand years. The beaft appeared to be wounded to death, -but the deadly wound inflicted by the fword of Odoacer, King of the Heruli, was healed, after the Roman Empire had received fuch an injury in one of its beads, or forms of government (that is,

conditions down of a recellious or

<sup>3 2</sup> Theff. ii. 7.

t Dan. viii. 24.

Lowman, p. 198, 176.

the fixth) as left no probable prospect that Rome should ever more rise to power and empire. And all the world wondered after the beast: for this event of a new and extraordinary form of government, divers from all others—" this sacerdotal monarchy," as Gibbon calls it, excited the astonishment of mankind in the succeeding ages of its aggrandizement.

"\* After their return from Avignon, the keys of St. Peter were guarded by the fword of St. Paul. Rome was commanded by an impregnable citadel: the use of cannon is a powerful engine against popular seditions: a regular force of cavalry and infantry was enlisted under the banners of the Pope: his ample revenues supplied the resources of war; and, from the extent of his domain, he could bring down on a rebellious city

<sup>\*</sup> Gibbon, vol. vi. p. 613, 614.

an army of hostile neighbours and loyal fubjects. Since the union of the dutchies of Ferrara and Urbino, the Ecclefiastical State extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po; and as early as the fixteenth century, the greater part of that spacious and fruitful country acknowledged the lawful claims and temporal fovereignty of the Roman Pontiffs. Their claims were readily deduced from the genuine or fabulous donations of the darker ages: the fuccessive steps of their final settlement would engage us too far in the tranfactions of Italy, and even of Europe; the crimes of Alexander the fixth, the martial operations of Julius the fecond, and the liberal policy of Leo the tenth, a theme which has been adorned by the pens of the noblest historians of the times. In the first period of their conquests, till the expedition of Charles the eighth, the Popes might fuccessfully wreftle VOL. II. K

## [ 194 ]

wrestle with the adjacent princes and states, whose military force was equal, or inferior, to their own."

Power was indeed given unto him over all kindreds, and tongues, and nations-for the Pope affumed the prerogative of being the supreme sovereign of the Christian Church, and exercised for many ages an uncontrolled and universal authority. The kings gave their power and strength unto bim, as previous to the Reformation all the monarchs of the West acknowledged him as their fuperior and lord, and, as his vaffals, submitted to his power and his caprice. In the fifth century Pope Zechary I. deposed Childeric, King of France, the last of the Merovingian race, and absolved his subjects from their oaths of allegiancey. In the eighth century,

Y "Socrates saith of the Church of Rome and Alexandria, the most famous Churches in the Apostles' time, that about the year 430, the Roman and tury, Paul I. excommunicated Conftantinus Copronymus, the Greek Emperor, because he endeavoured to abolish the worship of images. Henry IV. Emperor of Germany, was deposed and excommunicated in the eleventh century, by Pope Hildebrand II. "Under that young and ambitious prieft, Innocent HI. the fucceffors of St. Peter atrained the full meridian of their greatness; and in a reign of eighteen years he exercised a despotic command over the Emperors and Kings, whom he raised and deposed; over the nations, whom an interdict of months or years deprived, for the offence of their rulers, of the exercife of Christian worship.—In the Council of the Lateran, he acted as the ecclefiaftical, almost as the temporal fovereign of the East and West. It was

and Alexandrian Bishops, leaving their facred functions, were degenerated to a fecular rule or dominion." Hooker's Eccl. Polity, p. 152.

Z Gibbon, vol. vi. p. 109. LOIT

at the feet of his Legate that John, King of England, furrendered his crown; and Innocent may boaft of the two most fignal triumphs over fense and humanity, the establishment of transubstantiation a, and the origin of the Inquisition. At his voice, two crusades, the fourth and the fifth, were undertaken."- In the fame century, in which the fame hiftorian fays, that "Charles the Fourth received the gift or promise of the empire from the Roman Pontiff, who, in the exile or captivity of Avignon, affected the dominion of the earth," the Monkish missionaries kept the Papal banner flying in China; and Pope Benedict XII. received a folemn embaffy from the Khan of the Tartars. In the next age, Alexander IV. gave a rare specimen of Papal prefumption, in dividing Ame-

<sup>&</sup>lt;sup>a</sup> About the year 931, Paschasius Radbertus first maintained the real presence in the Sacrament.

b Whitaker, p. 241.

rica between the Portuguese and the Spaniards. "In the seventeenth century, Alphonso Mendez, the Catholic Patriarch of Ethiopia, accepted, in the name of Urban VIII. the homage of the Emperor of Abyssinia and his court—I confess, said the Emperor on his knees, that the Pope is the Vicar of Christ, the Successor of St. Peter, and the Sovereign of the world: to him I swear true obedience, and at his feet I offer my person and kingdom."

And to show the high prerogatives to which the Church of Rome holds itself intitled, we have only to appeal to their own writers for authentic proofs. Cardinal Bellarmine, when treating of the Roman Pontiffs, tells us that they must peculiarly well understand the authority of their own See. Let us there-

fore

c Babylon in the Revelation of St. John, by Townson, p. 9.

fore hear them speak from their apostolical chair.

"He who reigneth on high, to whom all power is given in heaven and in earth, hath committed the one holy Catholic and Apostolical Church, out of which there is no salvation, to be governed with plenitude of power by one only on earth; namely, by Peter the prince of the Apostles, and by the successor of Peter, the Roman Pontiss. This one be hath constituted a prince over all nations, and all kingdoms; to plack up, waste, destroy, plant, and build."

These are the words of Pope Pius V. in his Bull dagainst Queen Elizabeth; towards the conclusion of which, "Supported," he says, "by the authority of

thority of their own See. Let us there-

Annals of Queen Elizabeth, under the year 1570, and in Burnet's Hift. of the Reformation, vol. ii. Collection of Records, p. 377.

him who hath feen fit to place him, however unequal to fo great a charge, in this supreme throne of justice, he declares, in the plenitude of his Apostolical authority, the said Elizabeth laid under a sentence of Anathema, deprived of all right and title to her kingdom, her subjects absolved from all oaths of allegiance to her, and those who obey her, involved in the like sentence of Anathema."

abundantly prove the frequency and the

The See of Rome, as it was rifing to this plenitude of power, endeavoured to support itself by every appeal to the peculiar savour of heaven. Many of the Popes confirmed their authority by the pretended evidence of ghosts, and of persons affirmed to be risen from the dead.—Such is the exact conduct of him who was predicted to come after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, who deceivableness of unrighteousness, who deceivableness of unrighteousness, who deceivableness of unrighteousness.

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eth them that dwell in the earth, by means of those miracles which he had power to do. The Papal See has laid claim to the power of working miracles, as to one of the marks of the true church, and perfuaded the credulous and the fuperftitious of the dark ages, to allow its pretensions. The history of Italy, France, Spain, and Portugal, more especiallycountries the most devoted to the interests of the sovereign Pontiss-can abundantly prove the frequency and the extent of pious frauds. The Legends of the Romish saints are filled with accounts of miracles reported to have been wrought for the establishment of corrupt doctrines, and idolatrous worship. presented evidence of chefts, and

"It is observable, that the Man of Sin is said to perform his miracles, in the sight of men in order to deceive them, and in the sight of the beast in order to

c Newton, vol. iii. p. 236, 237.

ferve him: but not in the fight of God to ferve his cause, or promote his religion. Now miracles, visions, and revelations, are the mighty boast of the church of Rome; the contrivances of an artful cunning clergy, to impose upon an ignorant credulous laity. Even fire is pretended to come down from beaven, as in the case of St. Anthony's fire, and other instances cited by Brightman, and other writers on the Revelation; and in folemn excommunications, which are called the thunders of the church, and are performed with the ceremony of casting down burning torches from on high, as fymbols and emblems of fire from beaven. Miracles are thought fo necessary and effential, that they are reckoned among the notes of the Catholic Church; and they are alleged principally in support of purgatory, prayers for the dead, the worship of faints, images, and relics, and

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Vide Brightman, et Poli Synops. in locum.

the like (as they are called) Catholic doctrines. But if these miracles were all real, we learn from hence what opinion we ought to frame of them; and what then shall we say, if they are all sictions and counterfeits? They are indeed so far from being any proof of the true church, that they are rather a proof of a salse one;—they are, as we see, the distinguishing mark of Antichrist."

To corroborate these observations, let us turn to the description of the church in the tenth century. "Both Greeks and Latins placed the essence and life of religion in the worship of images and departed saints, in searching after with zeal, and preserving with a devout care and veneration, the sacred relics of holy men and women; and in accumulating

riches

Mosheim, vol. i. p. 456.

h The worship of images was established at the second Council of Nice, A. D. 787. See Lowman, p. 206.

riches upon the Priests and Monks, whose opulence increased with the progress of superstition. Scarcely did any Christian dare to approach the throne of God, without rendering first the saints and images propitious by a folemn round of expiatory rites and lustrations.-The fears of purgatory, of that fire which was to destroy the remaining impurities of departed fouls, were now carried to the greatest height, and exceeded by far the terrifying apprehensions of infernal torments; for they hoped to avoid the latter eafily, by dying enriched with the prayers of the clergy, or covered with the merits and mediations of the faints: while from the pains of purgatory they knew there was no exemption. The clergy therefore, finding these superstitions terrors admirably adapted to increase their authority and promote their interest, used every method to augment them, and by the most pathetic difcellors к 6 courses,

courses, accompanied with monstrous fables, and fictitious miracles, they laboured to establish the doctrine of purgatory, and also to make it appear that they had a mighty interest in that formidable region."

of explatory rices and laftraffons --

The fovereign Pontiff exercised the authority he had obtained in making and publishing edicts and constitutions for the establishment of idolatry. Divine honours were conferred upon reputed faints, who were folemnly canonized according to regular forms of confecration. As they were supposed to be possessed of divine power, the most fervent prayers were offered up to them-the name of God, and of them that dwell in heaven, was blafphemed, and the Supreme Being was deprived of the glory and worship due to him alone, and the name of the genuine faints and angels was abused by setting them up as mediators and interceffors ceffors for mankind. The divine laws were changed i. In the Popish massbooks, and in the tables written in the churches, the fecond commandment, fo directly pointed against all idolatry, was omitted; and, in order to make up the complete number of the Decalogue, the tenth commandment is divided into two. It has been the practice of the Church of Rome for many ages, to difpense for money with the due observance of the precepts of the Gospel, and to sell indulgences, pardons, and absolutions, even for crimes of the most atrocious naturek. Of the progress of this infamous traffick, we may judge by the account given of it in the twelfth century imagnes and the to sufficient years

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and penalties, which the Church had

Dan. vii. 25 rol mart, auntro 2 or forkarins.

I refer the Reader to the Catalogue of Indulgences printed in 1514, and quoted by Simpson in his Key to the Prophecies, p. 247.

<sup>&</sup>quot; When

When the Roman Pontiffs cast an eye upon the immense treasures, that the inferior rulers of the church were accumulating by the fale of indulgences, they thought proper to limit the power of the Bishops in remitting the penalties imposed upon transgressors, and assumed almost entirely this profitable traffick to themselves. In consequence of this new measure, the court of Rome became the general magazine of indulgences: and the Pontiffs, when either the wants of the Church, the emptiness of their coffers, or the demon of avarice prompted them to look out for new subsidies, published not only an universal, but also a complete, or what they called, a plenary remission of all the temporal pains and penalties, which the Church had annexed to certain transgressions. They the Reider to the Catalogue of Indul-

" When

went

Mosheim, vol. i. p. 595. See likewise p. 596, and 723.

went still farther; and not only remitted the penalties which the civil and ecclesiastical laws had enacted against transgressors, but audaciously usurped the authority which belongs to God alone, and impiously pretended to abolish even the punishments which are reserved in a future state
for the workers of iniquity; a step this,
which the Bishops with all their avarice
and presumption had never once ventured to take." He opened his mouth
in blasphemy against God. "God alone
hath power to forgive sins," is the declaration of our Lord.

"" When a new Pope is inaugurated, he is clothed with the pontifical robes, and crowned, and placed upon the altar of the church of St. Peter at Rome, and the Cardinals come and kifs his feet, which ceremony is called adoration. They first elect, and then they worship him;

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as in the medals of Martin V. where two are represented crowning the Pope, and two kneeling before him with this inscription, Quem creant, adorant—whom they create, they adore." Can any one be a spectator of this impious ceremony, and not be struck by the appearance of the Man of Sin who exalteth himself, and as God sitteth in the temple of God, showing himself that he is God?

"Among the Catholics, Cardinal Orfi fays, there is no one who dares deny, or can deny, that Jesus Christ has instituted a monarchy, or form of monarchical government in his church, and that the supreme head of this monarchy is the Roman Pontiss." This is declared with great solemnity from the portico of St. Peter's Church, in the presence of a numerous assembly at the coronation of a Pope; when a Cardinal Deacon hav-

n Townson's Babylon, p. 11.

another places on it the triple crown, and fays, "Receive this Tiara adorned with three crowns; and know that thou art Father of Princes and Kings, Governor of the Globe of the Earth, Vicegerent of our Saviour Jesus Christ."

cardly the piace not of there then, but of

With such pretensions to more than mortal honours, agrees the language of Gregory II. addressed in his Epistle to the Emperor Leo, in the eighth century, which will show bow soon the sovereign Pontiss began to exalt him-self, even when affecting a style of humility—" Are you ignorant that the Popes are the bond of union, the mediators of peace, between the East and the West? The eyes of the nations are sixed on our humility; and they revere as a God upon earth, the Apostle St. Peter, whose image you threaten to de-

28

called Vice-God, and received the pro-

ftroy. The remote and interior kingdoms of the West present their homage to Christ and bis Vicegerent." Similar were the prefumptuous, or rather blafphemous appellations either claimed or approved by his fuccessors. Innocent III. afferted that the Popes held on earth the place not of mere men, but of the true Gode Martin Voin the inftructions which he gave to the ambaffadors whom he fent to Conftantinople, ftyled himself the Most Holy and the Most Bleffed, who has the celestial empire, who is Lord upon Earth, Successor of St. Peter, the Christ of the Lord, the Master of the Universe, the Father of Kings, and the light of the world. An Archbishop thus addressed Leo X. at All power is given unto you, and he who faid all, excepted nothing." This Pope fuffered himself to be styled Divine Majefty. Paul V. allowed himfelf to be called Vice-God, and received the prophetic language of Jeremiah and Daniel ftrov.

as.

as applicable to himself. Thus the authority with which for many centuries the Popes claimed the disposal of the dominion of the earth, the obedience which they required to their decrees, and the exalted and impious titles which they assumed or authorized, demonstrate the full establishment of the predicted universal empire. Modern like antient Rome kept the world in subjection to its laws: it devoured, brake in pieces, and stamped the residue with its feet.

But where, it may be asked, are any traces to be found in the Prophecies, of those peculiar institutions and practices which have distinguished the Church of Rome so very remarkably from all others—the Celibacy of her clergy—the institution of her Fasts—and the spirit of Persecution, that has so often drawn the sword against the more pure professors of the Gospel?

P Jerem. xxvii. 8. Dan. vii. 14.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Had the great Apostle of the Gentiles beheld, in the ages that succeeded his own, the sects of Encratites, and Apostolici, who observed the most rigid abstinence, and condemned marriage as an unholy state—Had he seen the numerous monks, who, forming the different classes of Canobites and Anachorets, devoted themselves to a recluse life, and gradually overslowed like a torrent, first the Greek, and afterwards the Latin Church—And if he had lived to

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<sup>4 1</sup> Tim. iv. 1, 3. 10 1 slore store store site

Mosheim, vol. i. p. 619.

<sup>·</sup> Gibbon, vol. iii. p. 523.

fee all Europe covered with religious houses, and those houses peopled with nuns and friars of all denominations, who, in common with the Popish laity, preserved during Lent, and at other times, the injunctions of the sovereign Pontiss, to abstain from slesh—The great Apostle might have drawn a more full picture; but he could not have given a more striking sketch by a few masterly strokes, than he has done.

"We learn from Mosheim, that the great work ascribed to the monastic orders, the support of the Papal authority, was more especially performed by two mendicant classes of Monks, who might well be termed the two horns of the

<sup>&</sup>lt;sup>t</sup> Mosheim, vol. ii. p. 9.

The Prophecy concerning the establishment of the monastic orders, strikes with the greater force, when we recollect that those orders were the great supports of the Papal authority.

<sup>\*</sup> Whitaker, p. 226.

beaft. 'The power' of the Dominicans and Franciscans surpassed greatly that of the other two orders, and rendered them fingularly confpicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute fway, both state and church, filled the most eminent posts ecclesiastical and civil, taught in the universities and churches with an authority, before which all opposition was filent, and maintained the pretended Majesty of the Roman Pontiffs, against Kings, Princes, Bishops, and Heretics, with incredible ardour, and equal fuccess.' And fince the Reformation, the Papal pretentions to univerfal fupremacy have been supported with equal zeal, and even carried into another hemisphere, by that order who have affumed the very name of Jesus."

The spirit of persecution is acknow-

y Mosheim, vol. ii. p. 656. 4to. Edit. ledged

ledged to be one of the leading marks of Antichrift, Daniel fays, that "the king," who was divers from all others, shall wear out the faints of the most High. In like manner, the beaft in the Revelation of St. John destroys the faints of the most High—It was given to him to make war with the faints, and to overcome them-The woman that represents Papal Rome is drunk with the blood of the faints. How applicable are these descriptions to the conduct of the Papists in various ages! It has been computed that fifty millions of Protestants have at different times been the victims of their persecutions, and been cruelly put to death on account of their religious opinions2. But for particular instances of the completion of these Prophecies, we look no farther into the bloody annals of the Church of Rome, than to the cruelties exercised

z Simpson, p. 346.

against

against the Albigenses and Waldenses—
the tortures and deaths of the martyrs
in our own country, in the reign of Philip and Maryb—the barbarities exercised
upon the innocent natives of South America—the acts of faith performed in
Spain and Portugal—the dark and sanguinary proceedings of the Inquisition<sup>c</sup>

<sup>a</sup> Gibbon, c. liv. p. 535. Lowman, p. 208.

b The law for burning heretics in England was first passed in the reign of Henry IV. It was not repealed till the year 1677. Simpson, p. 345.

common that reprefents Paral

The Inquisition was established A. D. 1209. Dominick was made first Inquisitor by Pope Innocent III. This boly office, in the style of the Roman court, has improved the methods of persecution, far beyond what was known in the days of antient Babylon and Rome, and has long been the most dreadful and barbarous tribunal the world ever saw, for all ensnaring arts of injustice in prosecution, all inhuman severity and cruelty in punishment: as is evidently proved at large in Limborch's History of the Inquisition. Lowman, p. 201, 202.

-the revocation of the Edict of Nantz, and the massacre of St. Bartholomew. These facts alone are sufficient to shew, that in this vindictive and persecuting Church was found the blood of prophets and saints, and of all that were slain upon the earth.

The countries that have been most cruelly harrassed, and deluged with Protestant blood, are Spain, Portugal, Poland, Hungary, Bohemia, Italy, Germany, England, Scotland, Ireland, Flanders, Holland, Savoy, Piedmont, and France. France, indeed, has exceeded all the nations in Europe for acts of perfecution, blood, and cruelty. Perfecution for conscience sake began there early, and continued long. Even so late as the beginning of the present century, the Protestants endured there as much as any people ever did since the begin-

vol. 11. L ning

ning of the world. Savoy, Piedmont, and Hungary, have suffered much; but France boalts of more martyrs to the truth than any other kingdom in Europe. We think, and we think juftly, that the late maffacres in that diffracted nation are very dreadful: but what are they, when compared with what the Protestants underwent upon several occasions? At one time, by order of the king, bishops, and priests, thirty thoufand (some fay fixty thousand) Protestants were murdered in the course of a few days. This shocking business was executed about two hundred years ago. After this a civil war broke out between the Papifts and Protestants, which contimued to rage near fixty years in the very heart of the country, in which Puffendorf affures us, there were deftroyed a million of people. One hun-

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e Introduction to the History of Europe, c. 5.

dred and fifty millions of money were fpent. Nine cities, four hundred villages, twenty thousand churches, two thousand monasteries, and ten thousand houses, were burnt or laid level with the ground.'—This is but a little more than one hundred and fifty years ago."

"And then again in the reign of Louis the Fourteenth, about an hundred years fince, that haughty monarch began another perfecution against the Protestants, during the course of which an innumerable multitude of people were harrassed and put to death in the most cruel and ignominious manner men or devils could invent: and eight hundred thousand persons (Voltaire says five hundred thousand) left the kingdom, and sted into other countries, whithersoever they could escape the fafest and most expeditiously."

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All these things were transacted in L 2 France.

France. The Pope of Rome, as head of the church, was at the bottom of the whole. The archbishops, bishops, and clergy, very generally, concurred; and many of them even marched at the head of the king's troops with small crucifixes in their bands, exhorting the people to turn and embrace their superstitious and idolatrous nonfense, or commanding the foldiers to execute the law upon them. The king, the parliament, the princes, the nobles, the gentry, and the people of the country, all concurred in the diabolical measures. And when the thirty, or fixty thousand Protestants before mentioned, were massacred, we are particularly informed, that the Pope, as soon as be received the news, appointed public thanksgiving, and Te Deum was sung for joy in the church of St. Louis. He, moreover, published a bull of pardons, and extraordinary indulgences to such as should pray for the beavenly assistance to the king and kingdom of France for rooting

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ing out heretics. The king, arebbishops, bishops, clergy, and nobles too, went in public procession, singing the praises of God for this bloody and diabolical transaction."

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And yet whilft the Man of Sin was thus exalting bimself, and pursuing his career of ambition and persecution, the Providence of God raifed up witneffes of the truth in every age, who in a publick manner testified against the general corruptions of the church, its idolatrous doctrines, and superstitious practices f. The patience and the faith of the faints were to be conspicuous during the whole time that the witnesses prophesied in sackcloth-for neither the menaces nor the punishments of the Church of Rome abated their courage, or extinguished their zeal. In the tenth and eleventh centuries, Claude Clement Bishop of

Lowman, p. 207.

Newton, volc iii. 50 1 32.

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Turin,

Turini Ratramne a Monk of Corbie, John Scott, and Berenger, who was favoured by Bishop Bruno, opposed the worship of images, and the doctrine of the real presence of Christ in the Sacrament 8. Peter Fitz Caffiodor, Michael Cæfenas, William Oceam, and Marsilius a celebrated lawyer of Padua, exposed the various herefies and errors of the Church of Rome, its pride, avarice; tyranny, and exactions. Du Fin observes, whose testimony is the more remarkable as he is a Popish Historiamh, that in the twelfth age there were many hereticks in many places, who openly attacked the facraments of the church, and despised her most holy ceremonies: that the feverity, with which they who were taken were punished, did not hinder the feet from increasing: that their doctrines spread through all

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Newton, vol. iii. p. 182.

h Lowman, p. 208.

the kingdom of France: many heretics appeared, whose chief view was to dissipade men from communion with the church in its sacraments, and to over-turn its hierarchy, order, and discipline."

The thirtnenth century was more parmicularly distinguished by the victory
gained over the superstitions of the
Church of Rome, by the Waldenses
and Albiganses. "Driven from their
own country on account of their religious opinions, they fled for refuge into
foreign lands, some into Germany, and
some into Britain. Pope Innocent III,
determined to put a stop to their zear
lous exertions; and he not only appointed his Legates to preach against them,

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Newton, vol. iii. p. 183. For an account of their particular opinions see the testimonies of their enemies, quoted by Lowman, p. 211. See likewise Gibbon, c. liv. p. 535.

k Lowman, p. 208.

but excited the fecular princes and the common people to destroy them. He published a Croifade against them, which occasioned a long war between Montfort, General of the Cross-Bearers, and the Count of Thoulouse, in which much blood was spilt, and many lives were facrificed1. But notwithstanding the rage of the Man of Sin so furiously directed against them, they grew and multiplied fo fast in Germany that at the beginning of the thirteenth century, it is computed that there were 80,000 of them in Bohemia, Austria, and the neighbouring territories, and they pertinaciously defended their doctrines even unto death." In the fourteenth century John Wickliffm, a man of diftinguilhed reputation in the University of Oxford, began in England to oppose the authority of the Pope, as well as

Newton, col. iii. p. 184. . p. 1iv. p. 184.

m Newton, vol. jii. p. 184000 iq anawoll

many of his corruptions and errors. Among his most eminent followers were John Huss, and Jerom of Prague, perfons of great confideration in the University of that place-William Sawtre, parish priest of St. Osith, in London-Thomas Badby, and Sir John Oldcaftle. These all suffered death as heretics.-In them was manifest "the patience of the faints: here are they that kept the commandments of God, and the faith of Jesus.

The number of these faithful witnesses continued to increase, although every engine of oppression and persecucution was raifed against them; for it was granted to the beaft for a certain ap-

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n Rev. xiv. 12.

Rev. xiv. 12.

Lowman, p. 212. For a more particular account of the actions and fufferings of these witnesses, or martyrs, see Flaccius Illyricus, the Centuriators of Magdeburg, Usher, Allix, Spanheim, and other authors.

P Newton, vol. iii. p. 197.

pointed time, to make war with the faints and to overcome them; and even to be drunk with the blood of the saints. They arole in every age of the church, and appeared in almost every country; more particularly in Italy, France, Spain, England, Germany, and Bohemia. The many thousands that were destroyed by the armies brought against them, and by the Inquisition, are sufficient evidences of their great numbers. They boldly protested against the corruptions of the Church of Rome, and, having witneffed a good confession of the true faith, fell victims to her bloody spirit of persecution. " The affemblies of the Paulicians, or Albigeois, were extirpated by fire and fword, and the bleeding remnant escaped by flight, concealment, or Catholic conformity. But the invincible spirit which they kindled still lived and breathed in the western world. In

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Gibbon, vol. v. c. 54.

the state, in the church, and even in the cloifter, a latent fuccession was preferved of the disciples of St. Paul; who protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of the Gnostic theology. The struggles of Wickliff in England, of Huss in Bohemia, were premature and ineffectual; but the names of Zuinglius, Luther, and Calvin are pronounced with gratitude, as the deliverers of nations." Photos of the Helle

The course of History and of Prophecy carries us forward to that aufpicious period, when the Protestants rejected the errors of the See of Rome. afferted the rights of confcience, and restored the purity of the primitive church. Martin Luther in the year 1517, preached publickly in the church of Magdeburg, against the Indulgences granted by the fovereign Pontiff; and by this magnanimous act began the reburg.

L 6 formation ' formation of religion. Then did Babylon the great fall from the height of her dominion—Then were the faithful followers of the Lamb animated with new zeal by the fuccess of the first Reformers, and the voice from heaven was obeyed with alacrity, which said, Come out of Her, My People, That ye be not partakers of her sins, and that ye receive not of her plagues.

Lather, and Calvin are proposed will g

With the sublime account given by St. John, of the choir of the blessed spirits chanting a new song to celebrate the revival of primitive Christianity, this new epoch of Prophecy commences. "Daniel had been informed concerning this power, whose look was more stout than his fellows, that the judgment should sit, and they should take away his dominion, to consume and to destroy it unto the

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Rev. xiv. 1, &c. is a ol edi yd betnerg

<sup>6</sup> Whitaker, p. 249, 250, 251, 252.

end. And St. Paul in the terms, that wicked one woom the Lord shall confume with the Spirit of his mouth, and destroy with the brightness of his coming, characterizes that gradual decline from the plenitude of his power, through the prevalence of the word of the Lord, intimated before by the Prophet, and more fully prefigured by St. John in the predictions of three feveral steps, by which the authority of Rome should be lowered among men. And I faw another angel fly in the midst of heaven, baving the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, faying with a loud voice, Fear God, and give glory to him; for the bour of his judgment is come: and worship him that made beaven, and earth, and the sea, and the fountains of waters. While the proclamation here made, that the hour of God's judgment is come, is well calculated to turn our thoughts to TITO the the fate of that power whose dominion it was declared to Daniel, should then begin to be confumed, an attentive Reader may difcern, on peruling this passage, a certain degree of abruptness in the introduction of this symbol of the angel. From a choir of those who have been redeemed through the Gospel to a fresh publication of it, seems a rapid transition; yet most precisely does this mark the mode in which the Reformation began. For to that event (which was in fact a republication of the Gofpel, and was so termed in a History of its progress, quoted by Mosheim, Historia Evangelii Renovati) every circumstance of this particular prediction is fuited, and pointedly to this purpose are the words of the ecclefiaftical Historian above mentioned, "twhile the Roman Pontiff flumbered in fecurity at the head of the church, and faw nothing through-

Mosheim, cent. 16. fest. 1. ch. 2.

out the vaft extent of his dominion but tranquillity and fubmission; and while the worthy and pious professors of genuine Christianity almost despaired of feeing that Reformation on which their most ardent defires and expectations were bent; an obscure and inconsiderable person arose on a sudden, in the year fifteen hundred and seventeen, and laid the foundation of this long expected change, by opposing, with undaunted refolution, his fingle force to the torrent of Papal ambition and despotism.' How justly does the latter part of this remark correspond with the emblem of the text! Luther, fays the Historian, laid the foundation of this long expected change: and this angel, the Apostle tells us, was feen to fly in the midft of heaven. Contrary to the general fate of the preachers of new tenets, it was Luther's lot to proclaim his doctrine in the midst of the figurative heavens:

heavens; before the Emperor and the Princes of the Empire affembled in open Diet. Patronized from the first by Princes, the Reformation was introduced into the countries where it took place, by the authority of the sovereigns themfelves; not by a party first gained among the subjects, too powerful for the fovereign to refift. This emblematick messenger of God had too the everlasting Gospel; the Gospel, of which it is the fundamental doctrine, that there is one God, and one Mediator between God and man: this he preached unto them that dwell on the earth, faying with a loud voice, FEAR GOD, AND GIVE GLORY TO HIM. Luther, we are told, when the famous indulgences of Leo X. were proclaimed in Germany, ' raifed his warning voice,' and in ninety-five propositions, maintained publickly at Wittemberg, plainly pointed out the Roman Pontiff as a partaker in the guilt

of those who sold them, since he suffered the people to be seduced by such delusions, from placing their principal considence in Christ, the only proper object of their trust.

"Again, as the angel called on men to worship Him who made heaven and earth; fo after the appearance of an especial edict of Leo the tenth, in which that Pope commanded his spiritual subjects to acknowledge his power of delivering (I almost shudder at the blaspheny while I transcribe it) from all the punishments due to fin and transgressions of every kind; Luther published a German translation of the Bible, 'the different parts of which being fucceffively and gradually fpread abroad among the people, produced, fays Mosheim, sa fudden and almost incredible effect, and extirpated root and branch the erroneous principles and fuperstitious doceid - Lower John John

trines of the Church of Rome from the minds of a prodigious number of perfones with fuch precision did the fymbol mark its antitype, by the angel have ing in his hand the everlatting Gospel. And if the Reader wishes to see how rapidly the Reformation spread among the kindreds, tongues, and patiens, he will find very fatisfactory information in the work above quoted . Witerein too be will discover the commencement of a literal accomplishment of the words of Daniel to take aspen his dominion, in feveral fovereigns entirely withdrawing their realms from under the ecolefialtical juridiction of the Roman Pontiff " was

Ever fince the time of the Reformation, the Church of Rome has gras dhally been losing its antient splendon and greatness. The profound reverence in which her Governor was held, and the implicit obedience which was paid to his

his commands, are now confined to very narrow limits. The kingdoms which fill acknowledge her jurisdiction have long fet bounds to her avarice and ambition. The power of fuperfittion and of delution, by which her influence was supported over the minds of mankind, is overcome by the exentions of reason, and the light of pure and undefiled religion. Every attack that has been made by the pretended philosophers, or avowed infidels of France and Germany, has been aimed at Popery; as the first object of their hostility. The last twenty years include a number of events the most adverse to the interests of the Church of Rome. The order of the Jefuits, its most firm and able supporters. has been suppressed; and the inability of the fovereign Pontiff to prevent the execution of a measure so destructive to his authority, was proved by his ineffectual and degrading perfonal application to the Emperor Joseph. The monasteries (biles, of of Germany, once filled with his most zealous adherents, are dissolved. Even Spain, once the most superstitious country in Europe, has abridged the powers of its Inquisition, and pays with reluctance her accustomed tribute to the Head of the Church. The French, since the era of the Revolution, have buried the Catholic altar under the ruins of the Monarchical throne.

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The memorable events even of the passing year have accelerated her decline. The French armies have ravaged Italy, and poured their sury upon the seat of the beast. Rome itself is become a prey to its Apostate and Insidel conquerors. The temporal authority of the Pope is completely subverted, and the semblance of the antient Roman government is established at Rome, by the Democratic tyranny which reigns triumphant in its place. The Pope himself, after being exposed to repeated insults,

fults, is degraded and driven from his throne; he is divested of his honours and his state—stripped of his possessions and revenues, and reduced to the abject condition of a wanderer, and an exile. Germany, Naples, Portugal, and Spain, view his degradation with indifference, if not with approbation; and France, the country of Pepin and of Charlemagne, the great founders of the Papal glory, is the instrument of his overthrow, and enriches herself with his spoils.

And if such are the manifest proofs of the decline of the the Man of Sin from the height of his power, it may be asked, if there are any correspondent intimations of such events to be found in the Holy Scriptures?

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I adopt the words of Bishop Newton, as containing the best answer to

<sup>&</sup>quot; Newton, vol. iii. p. 400.

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this question. "The Prophets are not more expressive of the elevation, than they are of the destruction, of the Papal Antichrist. They not only predict his downfall in general terms, but also describe the manner and circumstances of it; and St. John's account being larger and more circumstantial and particular, will be the best comment and explanation of the others."

And the ten borns which thou fawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her sless, and shall burn her with fire. For God hath put in their hearts, to sulfil his will, and to agree, and give their kingdom unto the heast, until the words of God shall be sulfilled. And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

the indrument

To this Prophecy, the completion of which is so manifestly going on step by step step before our eyes, I subjoin the observations of Daubuz\*, and of Bishop
Newton\*, the former published 78, and
the latter more than 32 years ago; and
I am the more particularly desirous of
recommending them to the attention of
the Reader, because they surnish him
with proofs of the proper application of
this prediction, and because they display the true principles of interpretation
upon which these sagacious expositors
of Prophecy have proceeded.

"As to the word fball bate, it implies, fball forfake, and if the kings in Christendom forfake Rome, what can follow, but that either they will combine to deftroy it, or else rather stand by neuters, whilst some one of them performs this last office to destroy it?....The beast as such, the false prophet, and the whore,

p. 795, 796, 797. fol. 1720.

<sup>7</sup> Newton, vol. iii. p. 308. 3d Edit. 1766.

are inseparable companions, that is, the Romish Church or City, Popery, and Tyranny. But the horns shall be separated from the whore, and consequently from the beaft, or the exercise of that tyrannical power which makes them a beaft, and maintains this whore in splendor and power. From this place and the following we may fafely conjecture, that the instruments God shall make use of to destroy Rome, not being faid to come out. of the Temple, Shall not therefore be of the number of the true worshippers, or Protestants, but of those that are still borns upon the beast; that is, of such as are still in communion with Rome, at least some one or more of them." tilve wadt addie and andthey it, on elle rather fland by neuters,

And shall eat her sless. Fless, in the symbolical language, signifies the riches, goods, and possessions, of any person or subject conquered, oppressed, or slain..... By this third act of the horns, it appears that the secular powers, who shall attack this

this whore, will not only strip her of her riches and revenues, but also appropriate them to themselves."

"The ten borns Shall bate the whore 2; that is, by a common figure of the whole for a part, some of the ten-kings who formerly loved her, grown fenfible of herexorbitant exactions and oppressions, shall hate ber, shall strip and expose, and plunder her, and utterly confume her with fire. Rome therefore will finally be destroyed by some of the princes, who are reformed, or shall be reformed from Popery: and as the kings of France have contributed greatly to ber advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her defruction. France hath already shown fome tendency towards a reformation, and therefore may appear more likely to

<sup>2</sup> Newton, vol. iii. p. 308.

effect fuch a Revolution. Such a revolution may reasonably be expected, because this infatuation of Popish princes is permitted by divine Providence only for a certain period, until the words of God shall be fulfilled, and particularly the words of the Prophet Daniel—They shall be given into his hand, until a time, and times, and the dividing of time: but then, as it immediately follows, the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

The observations of Bishop Newton are more definite with respect to the Power, which he expected would effect the subversion of the Papal greatness; but he expected also (and some other Commentators have agreed with him) that a Reformation would previously take place in France—but for this opinion he assigns no reason drawn from Scripture; whereas the opinion of Daubuz, that

that the instrument God would make use of, could not be true worshippers, or Protestants, being founded on the Prophecy itself, has been verified by the events.

: Mority and power, jurier than the city This apostasy of those who raised the power of Antichristian Rome, this degradation of her fovereign Pontiff, whom the nations and kings of the earth once worshipped, or held in idolatrous veneration, this appropriation of his spoils to the enrichment of his conquerors, are events which will probably lead the way to the complete fall and destruction of the capital of this Antichristian power, when the measure of its abominations shall be filled up. Lowman observes. and it is an important observation, that "the fifth vial or cup is poured out on the throne of the beaft; so the word is in the original. In the Scripture language,

Lowman, p. 265. il norty doub

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much weaken and deficing it, and give

throne,

throne, kingdom, government, authority, dominion and power, are of like fignification."..... The throne then of the beaft, which our translation has rendered feat, feems plainly to mean his authority and power, rather than the city or feat of his residence. For the Prophetic language puts a throne to fignify, not the feat of a kingdom, but its power and authority. And fo this very Prophecy explains it : this angel poured his vial on the feat of the beaft, and his king dom was full of darkness. Darkness is an emblem of affliction; a kingdom full of darkness, will then naturally signify a great diminution of power, and decay of authority: fo that the diffinguifhing punishment of the beaft in this period, that his kingdom shall be full of darkness, will most properly mean some great and fuccessful opposition to the Papal power and authority, which shall much weaken and leffen it, and give fuch uneafiness to the supporters of it, enarrit

as shall drive them into a rage, and make them bite their tongues as it were, for anger and vexation."

The final destruction of Rome is likewise clearly set forth, particularly by St. John in the Prophecies which have been quoted, together with the reasons on account of which this signal and heavy judgment will be inslicted, and the emotions it is calculated to raise in the minds of mankind.

"The last act which the secular powers shall perform towards this whore, or capital city, is, that they shall destroy her with fire and sword; and by that means leave no refuge there to any of her lovers to hold up, and maintain by her power, the idolatry and tyrannical, dominion exercised by her. Most cer-

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h Introductory Chapter, p. 11.

C Daubuz, p. 798.

tainly these symbols imply the entire destruction of this capital city.....Thus her fate will be like that of the literal Babylon, whose situation is now almost unknown, because it has been utterly destroyed. The fall of this mystical Babylon must make way to the fall of idolatry; it feems morally impossible that the one should be done without the other. And when we confider the constant method of the divine Providence. which has been to include the capital in the fate of the nation condemned, as Nineveh, Babylon, Jerusalem, Samaria, and fome others; why should we think it will be more favourable to Rome, the city which has been a greater and more constant enemy to the true religion, both in the Jewish and the Christian dispensations, than any other; and has tyrannized with the most horrid aggravations beyond any thing before? This Chapter puts it out of doubt, that the utter destruction of Rome is designed by

by the Almighty. Nevertheless as it will appear afterwards by the nineteenth Chapter, some considerable part of the favourers of idolatry and tyranny shall still subsist after the fall of this Babylon, and keep up the old pretensions of the beast, and salse Prophet, till they are destroyed by a judgment there described and foretold. But in the mean time they shall never be able to restore Babylon to its former state."

"d It appears then that this Antichristian power was to arise in the latter times of the Roman Empire, after an end should be put to the imperial power, and after the empire should be divided into ten kingdoms: and it is not only foretold when it should prevail, but moreover how long it should prevail. Here we cannot but observe, that the very same period of time is prefixed for

in another place, for a felt, many and a

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d Newton, vol. iii. p. 395, 396.

its continuance both by Daniel and by St. John. Wonderful is the confent and harmony between these inspired writers, as in other circumstances of the Prophecy, fo particularly in this. In Daniel the little horn was to wear out the saints of the most High, and think to change times and laws; and it is faid expressly, that they should be given into his hand, until a time, and times, and the dividing of time; or as the same thing is expressed in another place, for a time, times, and a balf. In the Revelation it is said of the beaft, to whom in like manner it was given to make war with the faints, and to overcome them, that power also was given unto bim to continue forty and two months: and the boly city the Gentiles should tread under foot forty and two months: and the two witnesses should prophesy a thousand two bundred and threefcore days clothed in fackcloth: and the woman, the true church of Christ, who fled into the wilderness from persecution, should be fed and

and nourished there a thousand two bundred and threescore days, or as it is otherwife expressed in the same chapter, for a time, and times, and half a time. Now all these numbers you will find upon computation to be the same, and each of them to fignify 1260 years. For a time is a year, and a time and times and the dividing of time, or half a time, are three years and a half, and three years and a balf, are 42 months, and 42 months are 1260 days, and 1260 days in the Prophetic style are 1260 years. From all these dates and characters it may fairly be concluded, that the time of the church's great affliction and of the reign of Antichrift will be a period of 1260 years."

The conjectures concerning the exact date of the commencement of this Antichristian power are so numerous, that it will be prudent to wait for its end before we form a decided opinion. We have however

however fufficient ground to conclude positively, that from whatever remarkable era these prophetical years are dated, the period of their accomplishment cannot be very remote from the present times-Fleming "reckons that the Papal head took its rife from that memorable year 606, when Phocas did in a manner devolve the government of the West upon Boniface III. by giving him the title of supreme and universal Bishop; or in 608, when Boniface IV. did first publicly authorize idolatry, by dedicating the Pantheon to the worship of the Virgin Mary, and all faints; but he does not consider his power as established, till some years afterwards.—By fleps he hath been raifed up, and by fleps must he be pulled down."-"In the year 666, the mystical number of the beast, which Irenæus interpreted to mean the Latin Monarchy, Pope Vitalian did first ordain that all public worship should be in Latin"-In 756, or 758, which

was 666 years after St. John faw the vision of the beast, according to the most probable calculation, Pope Paul I. received the exarchate of Ravenna as a donation from Pepin, King of France, and then was his power fully established.—Bishop Newton confiders the year 727 as the most probable era, for the rife of this power, as the Pope and people of Rome in that year revolted from the Exarch of Ravenna, and shook off their allegiance to the Greek Emperor; and Sigonius obferves, that in 727 "Rome and the Roman dukedom came from the Greeks to the Roman Pontiff"-The Pope then became a little horn, or fecular prince; but his power was not fully established, till he obtained the exarchate of Ravenna from Pepin, in 756, or 758. It is very remarkable, that whether we adopt Fleming's mode of calculation, and date the beginning of the 1260 years from 758, when all agree that the Papacy was fully established as a temporal, as well M 6

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as spiritual power; or whether, with Bishop Newton , and according to common calculation, we confider "the beginning of the 1260 years of the reign of Antichrift, is to be dated from the year 727, their end will fall near the year 2000 after Christ; and at the end of the 6000th year of the world, when, according to a very early tradition of Jews and Christians, and even of Heathens, great changes and revolutions are expected both in the natural and in the moral world; and there remaineth, according to the words of the Apostle, a Sabbatism, or boly rest to the people of God."

Thus was the Antichristian power of the Church of Rome described by Daniel, St. Paul, and St. John, at a time when no such power existed, as it was to be in future and distant ages, in the rise, progress, and establishment of its

d Newton, vol. iii. p. 397.

temporal and spiritual dominion. They pointed out, in a manner strictly correspondent with the whole series of the history of that Church, its departure from the true faith, its errors, ceremonies, pretended miracles and canonizations of martyrs, the greatness of its authority, and the boundless extent of its dominion: they even marked with more appropriate circumstances, its spirit of intolerance and perfecution, its monastic establishments, the celibacy of its clergy, its impious affumption of a divine power to grant pardons and abfolutions for fin; the departure of the Protestants from its communion, its gradual decline, and its final destruction.

"e If in the days of St. Paul and St. John, there were any footsteps of such a fort of *Power* as this in the world; or if there ever had been any such power in

c Clarke's Evidences of Natural and Revealed Religion, vol. ii. p. 720.

the world; or if there was then any appearance or probability, that there ever could be any fuch kind of power in the world: much less in the TEMPLE or Church of God; and if there be not now [or very lately was] fuch a Power actually and conspicuously exercised in the Christian world; and if any picture of this Power, drawn after the EVENT, can now describe it more plainly and exactly, than it was originally described in the words of THESE PROPHECIES: THEN. BUT NOT TILL THEN, may it with fome degree of plaufibleness be suggested by an Atheist or a Deist, that these Prophecies are nothing more than enthufiaftic imaginations."

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## CHAPTER THE SECOND.

THE RISE, PROGRESS, ESTABLISH-MENT, AND DECLINE OF THE MA-HOMETAN POWER OF ANTICHRIST.

WE have already seen that the Prophets Daniel and St. John clearly revealed the rise and establishment of a Power in the East, at a certain period of time, which was to be a scourge to the people of God" for their manifold offences; and which is to be considered as one of the forms of Antichrist.—We now proceed to prove, from the authority of the most eminent and learned Commentators, Mede, Vitringa, Dau-

silve

<sup>2</sup> See Introductory Chapter, p. 13.

buz, Sir Isaac and Bishop Newton, More, Whiston, Lowman, and many others, and from the testimony of Historical facts, that these Prophecies are strictly applicable to Mahomet and his followers—that they have been accomplished by them as far as time will admit of their accomplishment, and are at the present hour suffilling before our eyes.

POSTERNOS ROUBE, OR ANTIGOR

In the ninth chapter of Revelations, which the Reader will recollect was quoted at length in page 13. St. John has prefigured under fuitable emblems, the origin, the characteristic manners, the arts of war, and the destructive ravages of the pretended Prophet of Arabia and his followers—the Arabians, Saracens, and Turks—upon the idolatrous and corrupt Christians. This formidable power commenced about the year of Christ 606, which is considered by most of the early Commentators, as the

the year when the Papal Antichrift was first established.

By the permission of Divine providence, whose designs are frequently represented in Scripture, and more particularly in the Apocalypse, as being accomplished by celestial agents; an angel descended and opened the cave of the abyse, for so the words of the original Greek ought to be translated. This sigurative representation properly expresses a commission from heaven to allow Satan to insest the world with some new and great trial. "b The word stand-

Whitaker's View of the Proph. p. 119, 20, 21.

a It is somewhat remarkable that these powers not only arose, but were fully established nearly together. In the year 758 the Pope received the exarchate of Ravenna, and soon after became sovereign of Rome. In 762, the Saracen Caliph, Almansor, built Bagdad as the capital of his extensive empire. It is certain that they have declined together, and the popular opinion in Rome and Constantinople concerning their fall is singularly similar.

ing in the original for cave, is more particularly expressive of those caverns, which, on account of the fprings they contain, emit a vapour, and were by Pagan superstition often considered as the feats of oracles and fources of inspiration. And does not this emblem most strikingly describe the rise of a pretended revelation? Or, when fuch, answering in all points to the prediction, was propagated at the period to which this Prophecy relates, does not the literal circumstance of its rife from a cave, both fix the application, and demonstrate the truth of the Prophecy? And that fuch was the origin of the Koran of Mahomet, we learn from Mr. Gibbon's declaration, that Mahomet during the month Ramadan in each year, withdrew from the world to the cave of Hera, 'and confulted the spirit of fraud and enthusiasm." The fun and the air were darkened by reason of the smoke of the pit, when the falsehoods, contradictions, and

and fables of the Koran usurped the place of the Gospel truths. And that the preaching of Mahomet brought on a spiritual darkness, by obscuring the light of Revelation, the fate of the Gofpel in the countries ruled by his difciples fufficiently proves, without taking into the account the following words of the historian, when describing the treatment of Christians dwelling in Mahometan countries .- "CA decent reverence for the national faith is imposed on their fermons and conversations: and the sacrilegious attempt to feduce a Musfulman will not be fuffered to escape with impunity.—In a time however of tranquillity and justice, the Christians have never been compelled to renounce the Gospel or to embrace the Koran; but the punishment of death is inflicted for the apostates, who have professed and deferted the law of Mahomet."-Reftricand more languagery wone, which

Gibbon, c. 51.

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tions like these, and especially the last, when laid upon the lessons of truth, amount to obscuring it; though we add not the effect of other circumstances which have impeded the influence of the Gospel, and diminished the number of its disciples in the regions under the dominion of the Mussulmen."

As out of the smoke came locusts upon the earth, so the pretended divine mission of Mahomet was the immediate cause of the Saracens overrunning the countries they insested; and the Historian before quoted gives us sufficient proofs of the connexion between the doctrines they taught, and the conquests they atchieved; and of the facility of establishing such a connexion in minds so ardent, and tempers so enthusiastic as those of his followers. "d The Prophet of Medina assumed in his new Revelations a siercer and more sanguinary tone, which proves

d Gibbon, c. 50.

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that his former moderation was the effect of weakness: the means of persuafion had been tried, the feafon of forbearance was elapsed; and he was now commanded to propagate his religion by the fword, to destroy the monuments of idolatry, and, without regarding the fanctity of days or months, to purfue the unbelieving nations of the earth."..... "From all fides the roving Arabs were allured to the flandard of religion and plunder."...." Their intrepid fouls were fired with enthusiasm, the enjoyment of wealth and beauty was held out as the reward of their victory over Christians and idolaters, the picture of the invifible world was strongly painted on their imagination; and the death which they had always despised, became an object of hope and defire."

The King who led these vast armies is not only mentioned, but emphatically described as the angel of the bottomless pit, or abyss,

abyfs, whose name in the Hebrew tongue is A-- baddon, but in the Greek tongue bath bis name Apollyon. The title Abaddon, is remarked by the learned Joseph Mede to be an allufion to Obodas, the common name of the antient monarchs of that part of Arabia, from whence Mahomet came. Such in prophetical language was He who iffued from the abyss, or cave of Hera, to propagate his pretended revelations; fuch was He who pretended that he received his instructions by the ministration of the angel Gabriel, and who alleged a divine commission to justify bloodshed and destruction. Mahomet professedly declared, that his faith was not to be extended by miracles, or by any gentle means, but by force of arms. " The fword," faid he, " is the key of heaven and of hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail, than two months of

to the defendant Gibbon, c, 50 dr as bedired

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fasting or prayer: whoever falls in battle, his fins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and as odoriferous as musk: and the loss of his limbs shall be fupplied by the wings of angels and of cherubim." The whole course of his conduct was confiftent with these declarations, and his bloody career was marked by the facrifice of the laws of justice and the feelings of humanity, to his revenge and his ambition. "He fought in person at nine battles, or fieges; and fifty enterprises of war were atchieved in ten years by himself or his lieutenants.....The use of fraud and perfidy, of cruelty and injustice, were often fubfervient to the propagation of the faith; and Mahomet commanded, or approved the affaffination of the Jews and idolaters who had escaped from the field of battle."

Under

Under the banners of this DESTROY-ER, and "his fucceffors, went forth the armies of Arabs and Saracens like locults upon the earth for their numbers and the rapidity of their progress; and like fcorpions of the earth for their venom, and their power to inflict the most deadly wounds. Gibbon calls them, "Flights of Barbarians;" and the Arabian writers describe the followers of Mahamet as fwarms of locusts flying into a country to confume its productions. And yet they are commanded, that they should not burt the grass of the earth, neither any green thing, neither any tree. The locusts of the Prophecy are therefore not real, but typical locusts, and an historical fact will show how well this restriction applies to the Mahometan armies. The Caliph Abubekerf, who fucceeded Mahomet in the year 632, gave express orders to Ye-

f Lowman, p. 123.

fid the General of his forces, not to deftroy any palm-trees, nor burn any fields of corn, nor cut down any fruit-trees.

out to the

The fury and destructive ravages of the Arabs and Saracens were directed against the degenerate Christians, and they were raifed up as the terrible instruments of the divine displeasure, to burt those men who had not the seal of God in their foreheads. Here is a description, concife indeed, but fufficiently characteristic of the Christians at the commencement of the feventh century, when Mahomet began to propagate his faith. They had not the feal of God in their foreheads—they were not diftinguished by the proper marks of their Christian profession. Such was the fact as we collect it from all the historians of those times. and more particularly from Gibbon, who in his fortieth, forty-first, forty-third. and forty-fifth Chapters, has drawn, with a malignant pleasure, the dark picture VOL II.

of their enmities, their corruptions, and their vices. Of their superstition and idolatrous tendency, which appear evidently from the concluding part of the Prophecy, to be particular objects of the divine punishment, he thus speaks-"The Christians of the seventh century had infenfibly relapfed into a femblance of Paganism: their public and private yows were addressed to the relics and images that difgraced the temples of the East: the throne of the Almighty was darkened by a cloud of martyrs, and faints, and angels, the objects of popular veneration; and the Collyridian Heretics, who flourished in the fruitful foil of Arabia, invested the Virgin Mary with the name and honours of a goddess." 8 The parts of the world which remained most free from these corruptions, were Savoy, Piedmont, and the fouthern parts of France (which were

Newton, vol. iii. p. 101.

afterwards the nurseries and habitations of the Albigenses and Waldenses), and on this account they escaped the calamities of the times. For it ought to be particularly noticed, that when the Saracens approached these countries in the year 732, they were deseated with great slaughter in several engagements, by the renowned Charles Martel, King of France<sup>h</sup>.

To them it was given that they should not kill them, but that they should be tormented. In the course of the successful inroads made by the Saracens, no government, state, or empire, was killed, or destroyed. "They greatly harrassed and tormented both the Greek and the Latin Churches; but they did not utterly extirpate the one or the other. They besieged Constantinople, and even plun-

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h Gibbon, c. 53, endered brow: noilling

Newton, vol. iii. p. 101.

dered Rome; but they could not make themselves masters of either of those capital cities. The Greek Empire fuffered most from them, as it was nearest to their own territories. They difmembered it of Syria, and of Egypt, and fome others of its best and richest provinces; but they were never able to fubdue and conquer the whole. As often as they belieged Constantinople, they were repulsed and defeated. They attempted it in the reign of Constantine Pogonatus, A. D. 672; but their men and ships were destroyed by the sea-fire invented by Callinicus; and, after feven years ineffectual pains, they were compelled to raife the fiege and conclude a peace. They attempted it again in the reign of Leo Isauricus, A. D. 718; but they were forced to defift by famine, and peftilence, and loffes of various kinds. In this attempt they exceeded their commission; and therefore they were not crowned with their usual success." Although

though the followers of Mahomet did not subvert the governments of the countries which they invaded, yet their military laws adjudged fo many people to captivity, and the condition of the women in particular was fo deplorablek, being so much in the power of persons who fet no bounds to their paffions, that in those days men fought death, and could not find it, and they defired to die, and death was far from them. They preferred death to the hard conditions of flavory and oppression to which they were reduced, and earneftly wished to close the scene of their miseries and their lives together met to boach a thank of mi bose's tounds incredible, yet malt true it is,

The vast armies which followed the standard of Mahomet were composed of cavalry—they were like unto borses prepared for battle.—The Arabs were always celebrated for the excellent breed of

k Lowman, p. 123.

their horses, their expertness in all equestrian exercises, and the great advantages they derived from their fwift and well appointed cavalry in their various wars and incursions. On their heads were as it were crowns like gold-The turban was the peculiar dress of the Arabian chiefs, adorned with plates or bands of gold. And as the crown is an emblem of fovereignty, the prophetical allufion may refer to the numerous kingdoms which they overran. For as Mr. Mede excellently observes 1, " No nation had ever fo wide a command, nor ever were fo many kingdoms, fo many regions fubjugated in fo short a space of time. It founds incredible, yet most true it is, that in the space of eighty or not many more years, they fubdued and acquired to the diabolical kingdom of Mohammed, Palestine, Syria, both Armenias. almost all Asia Minor, Persia, India, E-

Newton, vol. iii. p. 103.

gypt, Numidia, all Barbary, even to the river Niger, Portugal and Spain. Neither did their fortune or ambition ftop. here, till they had added also a great part of Italy, as far as to the gates of Rome; moreover Sicily, Candia, Cyprus, and the other islands of the Mediterranean Sea. Good God! how great a tract of land! how many crowns were here! Whence also it is worthy of obfervation, that mention is not made here. as in other trumpets, of the third part; foralmuch as this plague fell no less without the bounds of the Roman Empire than within it, and extended itself even to the remotest Indies."

Their faces were as the faces of men—
they had a bold and manly countenance—but they wore their hair in an effeminate manner. They had their hair as
the hair of women.—The Saracens let
their hair grow to a great length, and

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wore it plaited, and in treffes. "It was observed by Pliny, that the Arabians wore a kind of turbans, or mitres on their heads; that they dreffed and twifted their hair in a particular manner; so that one part of the Saracens was distinguished by it from another. Their teeth were as the teeth of lions-They were as well furnished with the instruments of destruction, as if nature had given them the teeth of the strongest animals .- And they had breast-plates, as it were of iron-Well furnished with the means of destruction, they were equally well equipped with defensive armour. As the locust is defended by a hard shell of the colour of iron, fo the Saracens were guarded by coats of mail calculated to repel the darts and other weapons of their enemies n. Their formidable and on all wast but with " Foregon we cla-

m Lowman, p. 121.

<sup>\* &</sup>quot; The found of their wings denotes the swift-

clamorous onset, when hastening forward to engage their enemies, was as the sound of chariots of many horses running to battle.

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The exact season of the year, during which the Saracens made their most remarkable ravages and conquests, is repeatedly pointed out. The men whom they assailed, were tormented five months. The locusts insest the countries of the East for the five warmest months, and they are inactive and torpid for the rest of the year. It is well known, that the manner in which the Arabs invaded their neighbours, was by sudden incursions during the summer months; retiring again and dispersing during the winter, and gathering together the next spring,

ness and rapidity of their conquests; and it is indeed astonishing, that in less than a century they erected an empire, which extended from India to Spain. Newton.

· Lowman, p. 122.

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for a new furnmer's invation. According to the military laws and constitutions of the Mahometans, war was forbid during the facred months, which were the two first and the two last. The prophetical description is not less exact in a figurative, than in a literal sense. The days that constitute the months, in which men were tormented, may be reckoned as equivalent to 150 years, according to the usual mode of prophetical computation. Within the space of these 150 years, the Saracens made their greatest conquests. Mahomet emerged from the

P Newton, vol. iii. p. 109.

Marthuam tables whom denoting

The number being repeated twice, the sums may be thought to be doubled, and amount in prophetic computation to 300 years: then, according to Sir I. Newton, "The whole time that the Caliphs of the Saracens reigned with a temporal dominion at Damascus and Bagdad together, was 300 years, viz. from the year 637 to the year 936, inclusive;" when their empire was broken and divided into several principalities, or kingdoms.

the cave of the abyss, and began to propagare his religion in the year 612; and Bagdat, or the city of peace, was built by the Caliph Almansor, in the year 762." This was the first fixed establishment of the Caliphs, where they enjoyed the fruits of their conquests, and sunk in luxury and repose. "In this city of peace, amidst the riches of the East, the Abaffides foon disdained the abstinence and frugality of the first Caliphs, and afpired to emulate the magnificence of the Persian kings. After his wars and buildings, Almanfor left behind him in gold and filver about thirty millions fterling, and this treasure was exhausted in a few years, by the vices or virtues of his children." After the period destined for the ravages of the locusts, the rage of

So that let these five months be taken in any possible confiruction, the event will still answer, and the Prophecy will still be fulfilled." Newton, vol. iii. p. 110, 111.

Gibbon, c. 52.

the Saracens for conquest and plunder began to subside, the torments inflicted by these fatal scorpions began to abate, and the diftress and desolation, which they had spread over so considerable a portion of the earth, received an extraordinary check from their own intestine disputes, and the settlement of established monarchies in Persia, Africa, and Spain. " The fovereignty of Arabia was loft by the extent and the rapidity of conquest. The colonies of the nation were scattered over the East and the West, and their blood was mingled with the blood of their converts and captives. After the reign of three Caliphs, the throne was transported from Medina to the valley of Damascus, and the banks of the Tigris; the holy cities were violated by impious war; Arabia was ruled by the rod of a subject, perhaps of a stranger; and the Bedoweens of the dethe Broj Mary will fill be felbiled." Newton,

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Gibbon, c. 50. Lord of the lov

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fert, awakening from their dream of dominion, refumed their old and solitary independence."

Notwithstanding such great and signal punishments were inflicted upon the Christians of the East, and of the South, and of the West, by the propagation of the false religion of Mahomet, and by the oppressions exercised over them by the Saracen locusts, yet no general reformation was produced either in the establishment or the manners of the Christians. In vain did the Emperor Leo the Isaurian, and his son Constantinus Copronymus in the year 718, endeavour to put a stop to the idolatrous practice of image-worthip; and in order to abolish it effectually, ordered all images to be taken from the churches. Their exertions were violently opposed by the Bishops of Rome. Gregory II. confirmed the prevailing idolatry by the authority of a Synod, rejected the order

Chalden

of the Emperor, absolved his subjects from their allegiance, and even proceeded to excommunicate him, and he obtained a confirmation of the prevailing superstitions both in the East and in the West, by the decrees of general councils. Of this incorrigible wickedness we find notice given by the prediction of the woes which were to follow.

One woe is past, behold there come two woes more hereafter. This mode of expression evidently shows that between the ceasing of the first woe, and the beginning of the second there should be some interval of time. With this intimation the event exactly corresponded, since the power prefigured by the sour angels bound in the Euphrates and did not invade.

Whitaker, p. 135. Sware to sould but

The great river Euphrates, to whose banks they had been confined, descends from the mountains of Armenia, runs through the provinces of Chaldea

invade the territories of the Roman Empire, nor torment the Christians, who were established in it, till some centuries had elapsed after the cessation of the ravages of the Saracens.

One of the tribes of the Turks indeed made an irruption into the Greek Empire, sooner than the time allotted for the advance of "the Euphratean horsemen." "Twenty-five years after the death of Basil, his successors, in the year 1050, were suddenly assaulted by an unknown race of Barbarians, who united the Scythian valour with the fanaticism of new proselytes, and the arts and riches of a powerful monarchy. The myriads of Turkish horsemen overspread a frontier of six hundred miles, from Tauris to Arzeroum: and the blood of one bundred

Chalden and Babylon, and is the centre of the Turkish dominions.

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<sup>\*</sup> Gibbon, c. 57. and bonouth b aid today

and thirty thousand Christians was a grateful sacrifice to the Arabian Prophet." But the Prophets notice only that particular nation, whose firmly established empire has lasted to the present day.

In the year 1055, Togrul Beg, Sultan of the Turks, after having subdued Chorazin and Persia, took possession of Bagdad, the capital of the Saracen Caliphs. His fucceffors, Olub Anslam, and Melech Schah, conquered the regions of the Euphrates; and after the death of Melech Schah, these conquests were broken into the kingdoms of Armenia, Mesopotamia, Syria, and Cappadocia, the capitals of which were Mizapharekin, Mosul, Aleppo, and Iconium, according to Sir I. Newton. Bishop Newton supposes these sultanies to take their names from the cities of Bagdad, Damascus, Aleppo, and Iconium, at the periods they fettled themselves there; but this difference does not affect the point 1518.0

point in question. These four Sultans were for a confiderable time "bound," or restrained from extending their conquests farther than the territories bordering on the Euphrates, by the croifades of the European Christians into the Holy Land, in the latter part of the eleventh, and in the twelfth and thirteenth centuries. Religion probably forbad their molesting the Saracens during the attack of their Christian enemies. But when the Christians abandoned their conquests in Syria and Palestine, then " the four angels in the river Euphrates were loofed." Soliman Shah, the first chief and founder of the Othman race, was drowned in his attempt to pass the Euphrates, in his retreat from Jengis Chan: but Ortogrul, his third fon, obtained leave of Aladin, Sultan of Iconium, to fettle in the mountains of Armenia, with 400 of his Turks. "From

Newton, vol. iii. p. 114.

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the other Turks affociating with them, and following their standard, they gained several victories over the Tartars on one side, and over the Christians on the other. Ortogral dying in 1288, Othman, or Osman, his son succeeded him in power and authority; and in 1299, as some say, with the consent of Aladin himself, he was proclaimed Sultan, and sounded a new empire; and the people asterwards [a mixed multitude, the remains of the sour Sultanies] as well as the new empire, was called by his name."

"In this manner, and at this particular time, the four angels were loofed to
flay the third part of men, that is, to conquer and to overthrow the subjects of
the Roman Empire. The Latin or
Western Empire was broken to pieces
under the first four trumpers; the

2 Newton, vol. iii. p. 116.

thence

Greek

Greek or Eastern empire was cruelly burt, and tormented under the fifth frumpet; and here under the fixth trumpet it is to be flain and utterly destroyed. Accordingly all Asia Minor, Syria, Palestine, Egypt, Thrace, Macedon, Greece, and all the countries which formerly belonged to the Greek or Eaftern Emperors, the Othmans have conquered and subjugated to their dominion. They first passed over into Europe, in the reign of Orchan their fecond emperor, in the year 1357. They took Constantinople in the reign of Mohammed their feventh emperor, in the year 1453; and in time all the remaining parts of the Greek Empire shared the fate of their capital city. The last of their conquests were Candia, or the antient Crete, in 1669, and Cameniec in 1672. For the execution of this great work, it is faid that they were prepared for an bour,

lo abnico Newton, vol. ili. pt rigzonne aciw

and a day, and a month, and a year. Now it is wonderfully remarkable, that the first conquest mentioned in history, of the Othmans over the Christians, was in the year of the Hegira 680, and the year of Christ 1281. For Ortogrul sin that year (according to the accurate Hiftorian Saadi) crowned his victories with the conquest of the famous city of Kutahi upon the Greeks.' Compute 301 years from that time [according to established prophetic calculation] and they will terminate in the year 1672: and in that year, as it was hinted before, Mohammed the fourth took Cameniec from the Poles; and forty-eight towns and villages in the territory of Cameniec were delivered up' to the Sultan upon the treaty of peace. Whereupon Prince Cantemir hath made this memorable reflexion, 'This was the last victory by which any advantage accrued to the Othman state; or any city or province was annexed to the ancient bounds of the 6000

the empire.' Agreeably to which obfervation, he hath intitled the former part of his history, Of the growth of the Othman Empire, and the following part, Of the decay of the Othman Empire. Other wars and flaughters, as he fays, have enfued. The Turks even befieged Vienna in 1683; but this exceeding the bounds of their commission, they were defeated. Belgrade and other places may have been taken from them, and furrendered to them again: but still they have subdued no new state or potentate of Christendom now for the space of between 80 and 90 years; and in all probability they never may again, their empire appearing rather to decrease than increase. Here then the Prophecy and the event agree exactly in the period of 301 years; and if more accurate and authentic hiftories of the Othmans were brought to light, and we knew the very day wherein Kutahi was taken, as certainly as we know that wherein Cameniec was taken, the

the like exactness might also be found in the 15 days. But though the time be limited for the Othmans slaying the third part of men, yet no time is fixed for the duration of their empire; only this second woe will end, when the third woe, or the destruction of the beast, shall be at hand."

of their committeed they were defeated.

And the number of the army of the borfemen were two hundred thoufand thoufand, or as the words may be translated more literally, "two myriads of myriads." It was the custom of the Tartarian tribes to count their forces by myriads; and Gibbon, speaking of the Turkish cavalry, adopts this mode of computation. The Historian, describing the peculiar manners and customs of their ancestors, says, their wandering life maintains the spirit and exercise of

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b See the fecond Introductory Chapter.

Gibbon, c. 57.

arms; they fight on borfeback....d The Sultan Mahmud inquired of a chief of the race of Seljuk, who dwelt in the territory of Bochara, what supply of men he could furnish for military service. If you fend, replied Ismael, one of these arrows into our camp, fifty thousand of your fervants will mount on borfeback. And if that number, continued Mahmud, should not be sufficient? Send this fecond arrow to the horde of Balik, and you will find fifty thousand more. But, said the Sultan, if I should stand in need of your whole kindred tribes? Difpatch my bow, was the last reply of Hmael, and as it is circulated around, the fummons will be obeyed by two bundred thousand borse.

A. D. 1038.

"When Alp Arslan invaded the Ro- A. man Empire, "his hopes of victory were

A. D. 1071.

d Gibbon, c. 57. p. 650.

e Gibbon, c. 57.

placed in the arrows of the Turkish cavalry, whose squadrons were loosely diftributed in the form of a crescent." At the last siege of Constantinople in the numerous army of Turks, which confifted of two bundred and fifty-eight thoufand men, there were, according to an historian quoted by Glbbon, only fifteen thousand Janizaries, troops which are known to be the principal infantry of the Ottomans;—so that if an allowance be made for forty thousand foot, collected together under other denominations, there will remain for the number of the army of the horsemen on this fingle occasion, literally twenty myriads, or two hundred thousand g."

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A. D. 1088.

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Whitaker, p. 151.

g "The Timariots, or Horsemen holding lands by serving in the wars, are the strength of the Turkish government; and these, as Heylin affirms, are in all accounted between seven and eight hundred thousand sighting men: some say that they

Those that sat upon the borses had breastplates of fire, and of jacinct, and brimstone. The colour of fire is red, of hyacinth, or jacinct, blue, and of brimstone yellow: and this, as Daubuz observes, hath a literal accomplishment; for the Othmans, from the first time of their anpearance, have affected to wear fuch warlike apparel of scarlet, blue, and yellow. Of the Spahis particularly, some have red, and some have yellow standards, and others red or yellow, mixed with other colours. In appearance too the heads of their borses were as the heads of lions, to denote their strength, courage, and fierceness.

The fire, smoke, and brimstone, which are represented as issuing out of the mouths of the borses, immediately suggest the

are a million; and besides these, there are Spahis and other horsemen in the Emperor's pay." Newton, vol. iii. p. 121.

h Newton, vol. iii. p. 121.

VOL. II.

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idea of gunpowder, which was not invented till this trumpet founded another woe to "the third part of men." The Turks not only used fire-arms in their military expeditions, but fuch cannon as were of a most enormous size. To this fact the historian bears ample testimony in the following passages. "1 Among the implements of destruction Mahomet II. studied with peculiar care, the recent and tremendous discovery of the Latins: [in the fifteenth century] and his artillery surpassed whatever had yet appeared in the world.—A foundery was established at Adrianople; the metal was prepared; and at the end of three months, Urban (the cannon-founder) produced a piece of brass ordnance of ftupendous and almost incredible magnitude. A measure of twelve palms is affigned to the bore; and the stone bullet weighed above fix hundred pounds."....

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Gibbon, c. 68.

And again in the fame chapter, "The great cannon of Mahomet has been feparately noticed, an important and visible object in the history of the times: but that enormous engine was flanked by two fellows almost of equal magnitude: the long order of Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and at one of these it is ambiguoufly expressed, that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets." With fuch engines was Constantinople, the capital of the world, overthrown: and thus was realized the fymbol of one third of men being killed by the fire, smoke, and brimstone proceeding out of their mouths. Mahomet II. took the isthmus of Peloponnesus, and spread a general consternation throughout Greece. Two hundred and fixty towns in Chriftendom yielded to the power of his arms; and for his great fuccess in war,

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he was principally indebted to the myriads that composed his cavalry, and the number and enormous fize of his cannon k.

The last particular noticed by St. John in his description of the Ottomans, is, that, like the locusts, with their tails they do hurt. For their power is in their mouths, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. That under the Turkish empire, the false doctrine of Mahomet has been spread with no less zeal than under the Saracens, is too well known to need the testimony of history:

the There is in the arfenal of Constantinople the breech of a cannon which was melted in a fire a century ago, of a most enormous size (I am forry I have not the measure of it); but those of the Dardanelles are diminutive in comparison to it. It was one of those used at the siege of Constantinople,

Eton's Survey of the Turkish Empire, p. 95.

Whitaker, p. 153.

yet, to flow that our Historian continues to bear witness to this Prophecy, we transcribe a passage, which may be confidered as containing a reason for the power of their mouths, and their tails to hurt being fo closely conjoined in the text: fince it shows that conquest was the means of propagating the faith. "To propagate the true religion was the duty of a faithful Mussulman: the unbelievers were his (the Sultan Amurath II's) enemies, and those of the Prophet; and in the hands of the Turks, the fcymeter was the only instrument of conversion." Wherever they have carried their arms, they have left the poifon of their doctrines.

As the Eastern Christians, who had been enlightened by the earliest rays of the Gospel, were the first in the commission of offences, so were they the first that felt the weight of divine punishment. Of this we have memorable ex-

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amples in the fall of the feven celebrated churches of Asia, to which St. John in the beginning of the Revelation addreffed his admonitions, and his conditional promises and threats. The infidel Historian, so often quoted, gives a melancholy picture of their present state; vet the force of truth draws from his reluctant pen a striking conformity between fact and prediction. Is not the city of Philadelphia in Asia marked out by the Prophecy as the peculiar object of the divine commendation and favour, in consequence of its superior firmness and perseverance in the faith? and has not that city, even according to the description of the Historian bimself, been distinguished by the same perseverance, and remained independent, and even triumphant, when all the other cities have been either destroyed, or overpowered by the Turks?

" And to the angel of the church in

m Rev. iii. 7, 8, 9, 10, 11, 12, 13.

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Philadelphia write, these things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth. I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and bast kept my word, and hast not denied my name. Behold I will · make them of the synagogue of Satan, behold I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the bour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: bold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is the New Jeru-04

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Jerusalem. He that hath an ear, set him hear what the Spirit saith unto the churches."

"In the year 1312, the captivity or ruin of the seven churches of Asia wasconfummated; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian an-In the lofs of Ephefus, the tiquity. Christians deplored the fall of the first angel, the extinction of the first candleflick of the Revelations: the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the fearch of the curious traveller. The Circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardis is reduced to a miferable village; the God of Mahomet, without a rival or a fon, is invoked in the moschs of Thyatira and Pergamus;

Worl ad a Gibbon, vol. vi. p. g14. Will add

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and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia ALONE has been saved by Prophecy, or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect; a column in a scene of ruins; a pleasing example, that the paths of honour and safety may sometimes be the same."

But though the Greek or Eastern Roman Empire, and the Eastern churches, with this single exception, were thus signally overthrown, yet the rest of men who were not killed by these plagues, repented not of the works of their hands, that they should not worship devils, and idols of

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Mahuzzim, δαιμονια, demons, or mediating gods, faints, and angels.

gold and filver, and brafs and stone, and wood, which can neither fee nor bear, nor walk; neither repented they of their murders, nor of their forceries, nor of their fornications, nor of their thefts. The Latin or Western churches, which had suffered but little from these plagues, persisted in the worship of faints and images, in their perfecutions and inquisitions, pretended miracles, and revelations, in fornication and every species of profligacy, in exactions, impositions, and frauds. But history has recorded their predicted punishment connected with the increase and decline of the Papal power-a subject shortly stated in the preceding Chapter. The Greek or Eastern churches continuing funk in superstition, idolatry, and wickedness, have, with little exception, been more visibly oppressed by the yoke of Mahometan despotism.

We have seen the exactness with which history has verified the prophetic description and progress to the meridian of its power. The various and extraordinary marks of decline, since the period assigned by Prophecy for the height of its elevation, will appear equally striking, from a short account of the later history, and of the present state, of the Turkish Empire, for which the Reader is principally indebted to a recent publication, of great value on account of the illustrations it supplies to many parts of this Prophecy.

Since the conquest of Crete and Ca-

P The Survey of the Turkish Empire, by Mr. Eton, many years resident in Turkey, 1798. This work is written with singular energy, and reslects the highest credit on its author; not only on account of the strong, accurate, and clear views which he gives of the manners and customs of a degenerate and cruel people; but for the application of much political and commercial knowledge to the arrangement of such plans as may promote the interests of his own country.

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meniec in the year 1672, the fword of Apollyon, a term applicable to every Turkish Sultan as well as to Mahomet, has not been permitted to subject any other Christian state. The Turks have met with many losses since that memorable period, and have shown evident figns of the decay of their empire, if not of its approaching diffolution. Mustapha II. endeavoured to revive the military ardour of his fubjects, by taking the field in person against the Germans; but he was defeated in 1699, by the great Eugene; and the peace of Carlowitz gave to the Emperor the whole province of Transylvania. The inordinate ambition of Achmet III. gained him fome advantage over the Russians; but he was reduced, by repeated defeats, to the necessity of concluding a disgraceful peace with the Venetians, and other Christian powers. His war with Kouli verseles formones again and the endere

<sup>9</sup> Eton, c. v. p. 129.

Khan, the Persian Usurper, proved equally unfuccessful, and terminated in the loss of his crown, as he was deposed. by Mahomet V. in 1730. This prince engaged in a war against the Russians and Germans; but the former advanced against him with so much rapidity, as to threaten his capital, and he was therefore compelled to conclude a hafty peace. In the year 1769, Mustapha III. burning with revenge against the Ruffians, roused the numerous and savage hordes of Tartars to carry fire and fword into their territories. This was the commencement of a most bloody war, which was diffinguished by the exploits of Prince Gallitzin. He repeatedly attacked the Turkish armies at Choczim, and gained several victories over them; and his career of martial fame was followed by his fucceffor in command, General Romanzoff, who overran Moldavia and Walachia, and received the oaths of allegiance readily offered by their inhabitants.

tants. Soon after a fleet of Ruffians was fent into the Mediterranean, the Turkish Empire was attacked on both fides, and the inhabitants of the Morea, the oppressed descendants of the antient Greeks, eager to throw off the yoke of Mahometan despotism, flew to arms on the approach of the Russians, their Christian allies. The naval victory of Tchesmè, a harbour on the coast of Natolia, added to other fuccesses of the Ruffians, compelled the Porte to conclude a dishonourable peace. This blow was effectually followed up by the fucceeding war, which was terminated in the year 1790, in a manner still more favourable to Ruffiar. The martial spirit Turklift agains at Checking and

r "It is scarcely to be doubted that another war, conducted upon similar principles, must totally extinguish the Turkish power in Europe—an event desirable to most Christian nations, and particularly to Great Britain. The Russian sleet at Sebastopolis in the Black Sea is now strong enough to risk the loss

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of the Turks, which was formerly animated by religious fanaticism, has been long in a state of decline, and the members, which compose the vast body of their empire, are seeble and disunited.

In 1774, with its utmost efforts,

loss of half its numbers in an attack on Constantinople, and the remainder alone might be more than a match for the Sultan's navy." In the last war the grand fleet of the Turks consisted of only seventeen or eighteen ships of the line, and they have not now near so many. Eton, p. 81, 193.

rath I.] gave at that time a decifive superiority to the Turkish arms, as they presented a system of discipline, and a permanency of organization, till then unknown in Europe. These haughty and celebrated legions were long the terror of surrounding nations, and continued to be looked upon as formidable, until the middle of the seventeenth century. At that time the Turkish power ceased to aggrandise itself; it made a pause in its conquests, a pause prophetic of that downfal toward which it has since so rapidly verged, and which seems now to threaten a speedy approach. The steps which led to this degradation are easily discernible." Eton, p. 62.

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the Turkish empire could only bring 142,000 men into the field'; and these numbers, refembling a mob affembled, rather than an army levied, were foon leffened by defertion. In 1773, when the Porte sent 60,000 Janizaries towards Trebizonde, to be embarked for the Crimea, all but 10,000 dispersed themfelves on their route". "Their cavalry (which is the only part of their army that deferves the name of regular forces) is as much afraid of their own foot, as of the enemy; for in a defeat they fire at them to get their horses, in order to escape quicker." Their force lies in their attack, but for that they must be prepared; taken unawares, the smallest number puts them to flight: and when their fudden fury of attack is abated, which is at the least obstinate resistance.

Eton, p. 67.

<sup>&</sup>quot;The hordes of Tartars, which formerly affifted the regular troops, are now principally under the dominion of Russia."

they are seized with a panic, and have no rallying as formerly."

"Cafting our view over the pashaliks, or governments most immediately connected with the feat of empire, we shall find them diffracted, diforganized, and fearcely yielding more than a nominal obedience to the Sultan: fuch are the pashaliks of Asia Minor and Syria. With regard to the more distant provinces, they may be confidered connected with the Porte rather by treaty than as integral parts of the empire. In this light I view Moldavia and Walachia in the north, and Egypt in the fouth. Thele unfortunate countries (unfortunate in their political regulation, however bleffed by the bounty of nature) fuffer, though in different degrees, from the harpy touch of Turkish despotism." The Sultan is the nominal fovereign of Bagdad; but the Pasha has the real power in his

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own hands. " In Armenia Major, and all the neighbouring countries, there are whole nations or tribes of independent people, who do not even acknowledge the Porte, or any of its pafhas. The three Arabias do not acknowledge the fovereignty of the Sultan, who only possesses in these countries a few unimportant towns!! a dili at some hago

The Pashas of Ahiska, of Trebizonde, and Acri, often fet the Porte at defiance. Near Smyrna the great Agas, or independent chiefs, maintain armies, and often lay that city under contribution. All the inhabitants from Smyrna to Paleftine are independent, under different lords, and of different religions, and are confidered by the Porte as enemies. In Syria the Sultan virtually possesses the ports of Latachia (Laodicea), Alexantan is the nominal fovereign of Bood &

palholika of Micorland Strike With

Eton, p. 289. Eton, p. 292.

x Eton, p. 285. The notestand aft.

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dretta (or Scanderon), the port of Aleppo, Tripoli, Sidon, Jaffa, and a few infignificant places: but the country belongs to the Curds; and the caravans from Scanderon to Aleppo are obliged to go round by Antioch, as they will not suffer the Turks to pass through it. In Europe the Morea, Albania, Epirus, and Scutari, are more or less in a state of rebellion. Bosnea, Croatia, &c. obey the Porte only as long as it fuits them to defend themselves against its enemies, in the war with Germany. " Lately we have feen all European Turkey in arms against the Porte; Adrianople in imminent danger, and even Constantinople itself trembling for its safety." The advances of Paswan Oglou become every day more formidable; but the fatal blow will perhaps be ftruck by a power the least suspected by the deluded Mahometans. And when we confider the aftonishing decrease in population throughout

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throughout the Empire, and the failure of every attempt to revive the antient military spirit of the people, since the period

The number of inhabitants in Constantinople is estimated by Mr. Eton at less than 300,000; and he supposes the population of the empire to hold the same proportion with the common calculation. After fome inquiry into the causes of this aftonishing decrease, he adds, " It is therefore reafonable to conclude, that depopulation could not formerly have made to rapid a progrets as at prefent, and that in a century more, things remaining in their present situation, the Turkish empire will be nearly extinct. It is worthy of remark, that the Curds in the mountains, and other independant tribes who do not mix with the Turks, are exempt from the mortality occasioned by all the calamities, which afflict the countries more immediately subject to the Porte." Eton, p. 270, &c.

Many attempts have been made within the last century, principally by French officers, to renew the antient military spirit of the Turks, and to instruct them in European tactics. Gazi Haffan, the celebrated Pasha, tried, with unlimited power for nineteen years, to inspire his own spirit

into

period allotted for the decline of its power; fuch a combination of circumstances not only justifies the expectation of its fall, upon every principle founded on human experience, but, holds out a most striking example of the accuracy of Prophecy, for the contemplation of the present age. The testimony of this unbiaffed writer is too valuable to be eafily abandoned; and I am much deceived, if the Reader will not see ample confirmation of the fystem, respecting the three great forms of Antichrift, which the Introductory Chapter offered to his confideration, in the following sketch of the nature and effects of the Mahometan scourge of the East-more especially if he will compare the description of this

into the troops; but he found all his efforts ineffectual. The present Sultan, Selim, has attempted to abolish the Janizaries, and introduce the European discipline into the army gradually, by instituting a new corps trained to the musket and bayonet; but this attempt is not likely to succeed to any extent. Eton, chap. iii.

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power, with that which has tyrannized over the West, for the same purposes of trial and punishment, and with the animated picture of Jacobinism in this Author's Address to the Emperor of Rusfia, which I shall beg leave to subjoin in a note, though it more properly belongs to the subject of the following Chapter.

"You are called on, Sire, to crush with the irrefiftible weight of your armies the enemies of religion, morality, and focial order. Peace with them will be more dangerous than war. Their doctrines will have freer course; and their doctrines have done more than their armies. They have subverted the order, and confounded even the names of things. Virtues have the appellations of vices, and vices the appellations of virtues. Can Russia, in all its extended provinces, when every foreign contact will be poison; when every breath, except from the frozen ocean, will be full of miasma, escape the contagion? None will escape but the elder brethren of Jacobinism, the Turks, whose equally monstrous, though less dangerous tyranny. has for fo many centuries infulted mankind, trodden under foot the laws of nations, and blasphemed Chris-

## [ 311 ]

"No despotism was ever more profoundly politic than that, which wielding

Christianity; who, unprovoked, attacked, conquered, and flaughtered nations without number, murdered their fovereigns, and spilt every drop of royal blood, massacred their priests at the altar, extirpated nobility, plundered the opulent, and bound the wretched remains of the people in fetters of perpetual and hereditary flavery. They alone, till the reign of Jacobinism had made property a crime, the violation of property a legal resource of government, and the lives and possessions of men the right of tyranny; they alone had hitherto confounded the hereditary ranks among mankind; had depressed genius, learning, and the Christian religion, and governed their barbarous empire by flaves and affaffins. Like the Jacobins, they taught Christian children to fight against their fathers, and their fathers' God; they too hold it lawful to murder prisoners in cold blood; they too possess a claim to every country in the universe, and a facred right to subject all people to their laws; they too hold all other fovereigns as usurpers, and dethroning them as the highest merit. But still the Turks have a religion; and though it permits them numberless enormities to their own sect, and all enormities

ing at once the temporal and spiritual fword, converted fanaticism itself into an instrument of sovereignty, and united in one person the voice and the arm of the Divinity. In Turkey the judicial and facerdotal characters are the fame. The chief engine of this hierarchy is the fetva of the Mufti, a fort of manifesto, which, like the bulls of the Roman Pontiff, originating in ecclefiaftical power, has been applied to the most important political purposes. In other countries particular reigns, or epochas, have been marked with actions difgraceful to the human species; but bere is a system of wickedness

religion. and givened their bertalions enging by mities to others, they acknowledge a God, and many moral duties. Not the contagion of their doctrines was to be feared, but their cruel fword, which once threatened the conquest of the universe. and the extinction of all virtue, dignity, and feience in the world: yet was not this first monster fo tremendous, in the infolence of his power, as an enemy, as is this fecond monfter, in the infolence of his fuccesses, as a brother." Eton, p. 457. somalies to their ever feet, and all enor-

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and abomination, transferred from the origin of the nation to its posterity to this very day, confirmed by their religion, and approved by those who call themselves the Priests of Godd,"

" o It is scarcely credible, how far the littleness of pride is carried by the Porte, in all their transactions with the Christian Princes. To support their faith, and to extend their empire, are the only law of nations which they acknowledge. Their treaties amount only to a temporary remission of that implacable enmity, with which their religion inspires them against every thing not Mahometan. They consider the most folemn treaties in the light of a truce, which they are at liberty to break, whenever they can more effectually serve the cause of Mahomet. In this they

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d Eton, p. 20, 21. VOL. 11.

e Eton, p. 106.

are much affifted by the nature of the Arabic language, which they mix with the Turkish in their public acts, and which, by the various application of its terms, literal and metaphorical, enables them to give whatever interpretation they please to the contract. When they have conquered, they put to death all ages, rank, and fex, except fuch as they make flaves, who are annually obliged to ranfom their lives. It has frequently been debated at the Porte, to cut off all the Christians in the empire, who will not embrace Mahometanism; but avarice has in this instance triumphed over cruelty. Every species of misery and humiliation attends the Christians, who remain firm to their religion, and every honour and advantage is held out to those who abandon it," you so you so you

"" The effects produced by this mon-

the countries Advisor of

Eton, Preface, p. 5.

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strous government in the provinces are shocking to behold. We seek in vain for a population sufficient to compose those numerous kingdoms and states, which slourished when the Turks usurped their dominion: we find the country literally a desert; we find vast villages uninhabited, and of many hundreds no traces remain. The empire in its slourishing state was a vast camp.

"The Fleet goes annually to collect the tribute from Greece and the islands in the Archipelago. It is then that the miserable Greeks most feel the weight

Greeks is much superior to what it is usually represented by French writers, in knowledge, ability, spirit, and manly courage. They bear the Turkish yoke with great impatience, and have long been anxious for assistance to enable them to strike it off. See his account of their negotiations with the late Empress of Russia, chap. ix.

of the iron sceptre that governs them. and all the infults and oppression of the vile fatraps of the Tyrant. When a ship of the fleet arrives in a port, all the people who can, fly to the mountains, or into the country. Others that themfelves up in their houses, without daring to ftir out. Every one in the roads and even in the streets are plundered by the foldiers and failors of the ships; and if they are not cut, and wounded with a pistol ball, they esteem themselves happy. The captains and officers raise contributions for themselves, and thus the poor Greeks pay another tax to the fleet, which is heavier to those on whom it unhappily falls, than that paid to the Sultan; and they are generally prevented from complaining out of fear left the next ship should take revenge,

Such is the government, and fuch are the complicated miseries, under which the

anxious for affifiance to enable them to finke it off.

the East has groaned for many centuries h! The second wee has been of long duration; but from the view we have first taken of the decline and present state of the Ottoman empire, we are surely authorized to conclude that it now draws near its close. It will not however terminate the allotted period of affliction; for when this woe shall be past, "behold, a third woe cometh quickly"—while the sixth trumpet continues to found.

In the short account already given of the declining power of the Papal Antichrist, we have seen the effects of some

h When Omar, the Saracen Caliph, took Jerufalem by capitulation in A. D. 637, the Christians were not allowed liberty of worship, but on the most severe and humiliating conditions. See Ockely, Pococke, &c. Omar built a mosque on the site of Solomon's Temple, which remains to this day, walled round at some distance; and it is death for either Jew or Christian to enter the enclosure.

of those vials of wrath which were to be fuccessively " poured out upon the men who worship the BEAST and his IMAGE." And the present state of Rome (supposed to be under the influence of the fifth vial) may be confidered as a confirmation of the opinion long ago formed by feveral of the most able Commentators, that the fixth vial, which is to be "poured out in the river Euphrates," or the dominion of the Mahometan Antichrift, would be contemporary with the third woe. The following Chapter will perhaps enable us to conjecture how far the reign of the IMAGE, made at the suggestion, and acting by the power, of the SECOND BEAST, appears to correspond with the THIRD WOE; and how far it feems probable that "the remainder of wrath" will fall with peculiar violence upon the votaries of the INFIDEL AN-TICHRIST, or, in other words, "upon the worshippers of the IMAGE."



for